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CYRUS P. GROSVENOR, Editor.

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J. Q. ADAMS' SECOND LETTER.

To the Citizens of the United States, whose Petitions, Memorials, and Remonstrances have been entrusted to me, to be presented to the House of Representatives of the United States, at the third session of the 25th Congress.

We should be glad to copy this interesting document entire, this week, if we had room; but our limits admit of only a portion of it; the remainder we intend to publish hereafter.

Mr. Adams has evidently been a careful observer of the abolitionists; and if he has misapprehended us or misrepresented any of our doings, it is not to be ascribed either to partiality or prejudice. We have long believed that no man in the nation more detests and abhors slavery than John Quincy Adams; and, perhaps, no publication from the Anti-slavery press is better adapted to evince the sinfulness of the whole system and to show to the world its meanness and political turpitude than this letter, taken in connexion, as it should be, with what he has previously said and written on the subject. What, but a system morally and politically poisonous in its very nature, could produce such fruits as we have here held up to view. The atmosphere is tainted with their effluvia, and every breeze which passes over them gathers up the strong poison and, as it proceeds, leaves on every living thing with which it comes in contact, appalling traces of a deadly power. The angel of death makes these breezes his chariots.

If in our attempts to purify this atmosphere, we have not always drawn our rules of action from the soundest philosophy, we ought to rejoice in having the error pointed out.

If we have suffered ourselves to be decoyed into impolitic measures by erring friends or designing enemies, it is well to be undeceived that we may retrieve the error before it shall be irretrievable.

It is long since we were convinced that the attempt to unite extraneous matters, such as Non-resistance, the Woman question, &c., with the Anti-slavery enterprise, would unavoidably produce incalculably more of evil than of good.

If any class of Abolitionists have among them notions or practices peculiar to them as a religious sect, let them enjoy their liberty in their own connexion; but a Baptist may as reasonably urge that no man shall belong to the Anti-slavery society, who does not believe in and has not submitted to immersion, and then say that this is not sectarian because the Bible enjoins immersion, as that a "Friend" should insist on the doctrine of Non-resistance, or the public preaching of women, because he thinks that the Bible teaches these doctrines. They should be the very last to accuse others of "sectarianism" who are themselves making their own sectarian notions the standard for all their brethren.

Mr. Adams is right in saying—"With the increase of their numbers (the number of Anti-slavery Societies) new and collateral questions, always controvertible and perplexing, like parasite suckers from the main stem of the tree, have sprung up to divide their counsels and introduce dissension among themselves. The captious disputations of moral and political casuistry about non-resistance, defensive war, the rights of women, political action, no Government, have eminently concurred, not only to counteract their influence upon the main object, but" &c.

We say, he is right—we mean that, instead of having made any progress by means of these agitations, our cause has been retarded from the time of their introduction; and we are persuaded from the observation we have been able to make, that the Anti-slavery cause is at present seriously embarrassed by them and will continue to be, until they are abandoned.

EXTRACTS.

QUINCY, MAY 21, 1839.

FELLOW-CITIZENS: In a preceding letter, published in the National Intelligencer of 23d April last, I informed you of the manner in which the duty had been discharged of presenting to the House of Representatives the addresses to that body, which it had been your pleasure to commit to my care.

Of the duty of the House to receive, to hear, to consider, and to answer those petitions, memorials, and remonstrances, I had no more doubt than of my own duty to present them, and to ask the action of the House upon them, from the moment when they were entrusted to my hands.

The majority—a large majority of the House, however, were of a different opinion, and, following the example which had been set by the Congress immediately preceding, and by themselves at the last preceding session, they resolved to receive, but to lay on the table, without reading, without printing, without debating, and without in any manner considering every petition, memorial, resolution, proposition, or paper touching or relating to slavery in these United States, or the abolition thereof.

This resolution, you perceive, is not merely a general interdict of petitions and memorials from the People, but of resolutions, propositions, or papers, whether presented by members of the House itself, or coming from lawful

assemblies of the People, or from the Legislatures of the States. It is precisely the same in result as if the House of Representatives had passed a resolution or address, offering a resolution or addressing the Speaker upon any subject relating to slavery or the slave trade. It is equivalent to a prohibition to the People to assemble together to discuss the merits and demerits of slavery and the slave trade. It is in the result precisely the same as if the House should send a guard of soldiers to close the doors of every Legislative Hall in the Union against all discussion upon the rights of man, the self-evident truths of the Declaration of Independence, slavery, the slave-trade and abolition. At every passage of this resolution I have felt deep indignation—but for deeper humiliation, I have felt indignation at the suppression of my right as a member of the House—of the right of my constituents to use the privilege of freemen, to assemble together and to deliberate upon freedom and slavery—of the right of the Legislature of my native Commonwealth to pass resolutions expressing their detestation and that of their constituents of slavery in all its forms. But the deep humiliation that I have felt was as an American citizen.

It was the consciousness of degradation from the lofty stand we had taken among the nations of the earth, as the first proclaimers of the inalienable freedom of the human race. The ignominious transformation of the People who had commenced their career in the world by the Declaration of Independence, into a nation of slave-traders and slave-breeders, for sale, was a contemplation beyond endurance.

I considered the institution of domestic slavery existing in the Southern States of the Union a misfortune entailed upon them in their colonial condition, which, at the time of the Revolution, they considered in that light themselves. It was, however, a part of their internal organization, over which the Congress of the Revolution had never exercised jurisdiction, and which, so long as it could be maintained in peace, was reserved for the exclusive legislation of the several States. There was obviously a gross inconsistency between the principles proclaimed in the Declaration of Independence and the practice of holding human beings in perpetual and hereditary bondage; and the supreme judicial tribunal of the Commonwealth of Massachusetts had decided, even before the conclusion of the Revolutionary war, that the principles of the Declaration of Independence, repeated in the Declaration of Rights prefixed to the Constitution of the State, had ipso facto abolished all slavery within the State.

During the war, and for several years after, slaves were considered as very unprofitable property. When the Constitution of the United States was adopted, the people of the free States were anxiously desirous of prohibiting the importation of negroes from Africa. South Carolina and Georgia were, however, not prepared for that, and a compromise was effected, by which a term of twenty years was allowed for procuring a supply of the article, and the trade was prohibited in 1808.

In the mean time, cotton had become a staple article of our exportation, and some years after, the Colonization Society was instituted.

Human foresight is sometimes strangely at fault in devising expedients for improving the condition of mankind. The African slave-trade was, if not introduced, countenanced and recommended, by LAS CASAS, one of the most amiable and benevolent of mankind, to save the Indian race from utter extermination.

When the Congress of the Confederation, in the same year (1787) in which the convention at Philadelphia sent for the ratification of the People the Constitution of the United States, enacted, by the ordinance for the government of the Northwestern Territory, that there should be neither slavery nor involuntary servitude within it, otherwise than for the punishment of crimes; and when the power to prohibit the African slave-trade was so universally and implicitly understood to be delegated to Congress by the general power to regulate commerce with foreign nations and among the several States, that an express provision was inserted in the Constitution restraining them from the exercise of that power for twenty years, little was it imagined that the day would come when, within these United States, public men, ambitious of a name and aspirants to popular favor, would be found to sophisticate slavery into a blessing, and to charge the signers of the Declaration of Independence with deliberate falsehood and perjury—with treason to their country and blasphemy to God. Yet so it is. If the principles proclaimed in the Declaration of Independence as self-evident truths are not true; if it be not true that all men are created equal; if they are not endowed by their Creator with inalienable rights among which are life, liberty, and the pursuit of happiness; if Governments are not instituted to secure these rights, and do not derive their just powers from the consent of the governed—then the People of the United Colonies had no right to renounce their allegiance to the Government of Great Britain—no right to declare themselves independent—no right to take the solemn and equal station among the Powers of the earth.

In assuming that station, they declare themselves entitled to it by the laws of Nature and of Nature's God. By the laws of that same God they had been bound in allegiance to their king. To this tie of allegiance, binding upon them from their birth, multitudes of them had superadded the obligations of solemn and voluntary oaths. Who could absolve them from these sacred pledges of their faith? Who but that people themselves? And for what cause but that the Government itself had forfeited the right to their allegiance, by perverting its power to the destruction of the ends for which Governments are instituted? Take away from the Declaration of Independence its self-evident truths, the natural and inalienable rights of man, and you rob the North American Revolution of all its moral principle, and proclaim it a foul and unnatural rebellion.

In the days of the Declaration of Independence, the great politicians, ay, and moralists—profound, conscientious moralists—who maintained that doctrine; but they were not American patriots, statesmen, or jurists. NORTH AND MANFIELD the prime minister and the chief dispenser of the justice of the realm of England, verily believed that the people of the colonies were rebels and traitors, and were prepared to hang, draw, quarter, and embowel them, to prove the sincerity of their faith. Nor were they alone. Junius, the great unknown—Junius, the grave, the didactic, the sublime champion of English liberty, utterly repudiating the dogmatic and English lawyer's creed of the omnipotence of Parliament, still formally disclaims the concession of CHATHAM that the legislative power of Parliament was not the same over the colonies as over the island of Britain. Dr. SAMUEL JOHNSON, the most renowned moralist of the age, could earn

his pension of three hundred pounds a year by proving, in sesquipedalian prose, that taxation without representation was no tyranny. And SOAME JENYNS, the philosopher and poet, the Christianist, to whom PALCY is so deeply indebted—SOAME JENYNS, the poet and metaphysician, the profound discursive upon the nature of time and the origin of evil, and the elegant translator of the Latin poem of BROWNE on the Immortality of the Soul, not only considered the right and expediency of taxing the colonies by Parliament indisputably clear; but, in a disquisition on government and civil liberty, has so completely forestalled the philosophers of nullification of the present day in their warfare against the self-evident truths of the Declaration of Independence, that their omission to give him credit for their arguments leaves them not entirely free from the imputation of plagiarism.

In estimating the opinions of others upon politics, religion, and morals, while we are bound to follow exclusively the dictates of our own judgment, enlightened by the honest and faithful search of truth, we must make large allowances and exercise a liberal spirit of toleration. In the moral question of the North American Revolution, the primary source of all the arguments on the British side was constituted power. The arguments on the American side were all drawn from elementary right. When the basement-story of the edifice is laid, the superstructure naturally rises upon corresponding principles of architecture. The framers of the Declaration of Independence could justify themselves and their country—first, for their resistance against oppression; and, finally, for undertaking and accomplishing the Revolution—upon no other principles than those which they declared, if their principles were unsound, American independence was nothing more than successful rebellion.

I adhere to the ethics of the Revolution. The self-evident truths of the Declaration of Independence are still self-evident truths, whether contested by the Chancellor of the British Exchequer or by a professor at the College of William and Mary; whether clashing with the law of a Chief Justice of the Court of King's Bench, or with the equity of a Chancellor of the State of South Carolina.

That the Lords NORTH and MANFIELD, and the vast majority of their contemporary countrymen, were sincere in the belief that they had a righteous cause, and that WASHINGTON and FRANKLIN, HANCOCK and RICHARD HENRY LEE, ROGER SALEM and ARTHUR MIDDLETON, were rebels and traitors, we have no reason to doubt. The truths of the Declaration of Independence are not limited by time or place; they belong to the nature of man in every age and every clime. They may be subdued but can never be suppressed. They are truths at Charleston and at Philadelphia. They were truths in the days of Abraham and of Solomon, of Zoroaster and Confucius; but as truths to influence human conduct, they were unknown to all the nations of antiquity. They were revealed in the Gospel of Jesus, but were never expressly made the foundation of human government until they were proclaimed in the Declaration of Independence. But the Christian system of morals, while disclosing as eternal the natural equality of mankind, left all its practical consequences in their effect upon existing institutions to the slow and gradual process of the human intellect. The Kingdom of Heaven was the name by which Jesus Christ announced his system of religion and morality to the world; but he said it was a kingdom not of this world. He did not say that it was to demolish the three hundred thousand Gods of the Roman empire. Far less did he avow that it was to emancipate his country from tributary subjection to the Roman Emperor. On the contrary, though distinctly contesting the right of the Roman Government to exact tribute from him, he performed a miracle to pay the tribute for himself and his first Apostles; and when asked for the express purpose of entangling him, whether it was lawful to give tribute to men or to God, he avoided the snare by an indirect and indecisive answer. He disclaimed all intention of destroying the ritual of the Levitical law, and left it as a matter of grave controversy between his principal disciples till the abolition of that law was expressly disclosed in a vision to Peter.

But, although the Kingdom of Christ was not of this world, and although Christ himself cautiously avoided all direct collision with existing institutions, religious or political, it was distinctly foreseen, even during his life, and still more clearly immediately after his death, that the Mosaic law, the Roman worship of idols, and the Roman dominion over tributary provinces, must eventually be abolished by the prevalence of Christianity. And whoever faithfully studies the Christian system as a code of religion and morals, and exercises in reflection upon him by his Maker, cannot possibly fail of coming to the conclusion that all violence, tyranny, and oppression, all exercise of unjust power by man over man, must ultimately fall before it. In the book of future, therefore, it is written as clearly as in the Gospel of Christ, that war and slavery shall cease to exist upon earth; that nation shall rise no more against nation, neither shall there be war any more. But of the period of time within which this revolution in the history of mankind, and this purification of the human character, is to be consummated, we have no distinct revelation, nor is human reason competent to foresee. That hundreds and perhaps thousands of years must elapse in the progress of this improvement in the condition of the only rational creature of the terrestrial globe, there cannot be a doubt. It is less near that the principles proclaimed in the Declaration of Independence as self-evident truths, to be carried into practical execution by all human Governments, are among the most effective means by which this progress is to be completed.

(To be continued.)

From the Herald of Freedom.

WHAT THE SOUTH SAY OF US.

Mr. Editor.—The following notice is taken of the last annual meeting of the American Anti-Slavery Society by the editor of the Religious Herald, published at Richmond, Va. The editor is a candid man, and although opposed to the 'fanatics,' we are under the painful necessity of acknowledging that we have given too much reason for his comments. If we would discuss the peace question, or non-resistance, or the rights of women, let us do it, not as abolitionists, but in a meeting for that express purpose. As abolitionists, we should not become identified with these subjects; they ought not to be logged in and laid upon us, unless it is to fetter our feet, crush our influence and divide our ranks. I have not a word to say against either of the topics, only that they be not taken up and incorporated in our doings, while acting in the character of abolitionists.

olitionists. In whatever cause we are engaged, let us stick to our text. But to the article.

AMERICAN ANTI-SLAVERY SOCIETY.

The annual meeting of this Society was held in the city of New York, along with other anniversaries. The report states that several new auxiliaries had been formed, and that there had been an increase in the funds of more than \$3000. But notwithstanding these apparently favorable indications, the Society we should judge must fall to pieces by its own discords.

A resolution was adopted to permit female delegates from auxiliary societies to take their seats; this was followed by another authorizing them to vote and speak at the annual meeting. Those resolutions were carried by a small majority, and the more rational and sober portion of the Society, appear to be thoroughly disgusted with these ultra proceedings. One wrong step generally leads to others. The absurdity of their acts must, in a little time, render this society ridiculous, and take away from it the influence it had previously exercised. The welfare of the Union would be promoted by its dissolution.

MASSACHUSETTS ABOLITION SOCIETY, FORMED IN MAY 1839.

PREAMBLE AND CONSTITUTION OF THE SOCIETY ADOPTED MAY 27.—Whereas

the Most High God "hath made of one blood all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon its principle, as recognized in the Declaration of Independence, "that all men are created equal and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, in the face of this solemn avowal before Almighty God and the world, and in violation of the principles of natural justice, of righteous government, and of the Christian religion, nearly one sixth part of this nation are held in bondage by their fellow-countrymen; and whereas we regard such slavery as destructive to the prosperity, peace, union, and liberties of the entire country and of the several states, and believe that righteousness alone can exalt this nation, that the command of Jehovah, "to execute judgment," and by righteous law, as well as other means, "to deliver him that is spoiled out of the hand of the oppressor," is binding on us as a people, and therefore, that "there are, at the present time, the highest obligations resting on the people of the free," as well as the slave "states, to remove slavery by moral and political action, as prescribed in the constitution of the United States," and of the several states; and whereas we believe it the duty and the interest of the masters immediately to emancipate their slaves without expatriation, and that no scheme of colonization, either voluntary or by compulsion, can remove this great and increasing evil, and that we owe it to the oppressed, to our fellow citizens who hold slaves, to our own country, to posterity, to immutable justice, and to God, to do all that is lawfully in our power to bring about its utter extinction, we do hereby agree, with a prayerful reliance on Divine aid, to form ourselves into a society for this purpose, to be governed by the following

CONSTITUTION.

ART. 1. This society shall be called the Massachusetts Abolition Society, and shall be auxiliary to the American Anti-Slavery Society.

ART. 2. The doctrines of this society are summarily set forth in the preamble to this constitution. Its objects are the entire abolition of slavery and the slave-trade in the United States, and the elevation of the character and condition of the people of color, and their admission to equal religious, civil and political rights and privileges with the whites. It will endeavor to effect these objects by the use of all means sanctioned by law, humanity and religion. It will aim, through the agency of the living speaker and of the press, to convince all our fellow-citizens of the correctness of its doctrines and the propriety and justice of its objects. It will also endeavor, in a constitutional way, to influence Congress to put an end to the slave-trade and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia, and likewise to prevent the extension of it to any state that may hereafter be admitted to the Union.

ART. 3d provides that any person who assents to the principles of the constitution, is in favor of its objects and measures, and is not a slaveholder, may become a member of the society by signing its constitution and contributing to its funds, and a life member by the contribution, at one time, of ten dollars. The other articles relate to officers, representation from auxiliaries, meetings, &c., and together with an expose of the purposes and plans of the new organization, and the reasons for separate action, will, in due time, be laid before the public, by the executive committee. Meanwhile, the above will serve to show of what materials we are made, what are our doctrines, our objects and our measures.

SUBSEQUENT PROCEEDINGS.

After the adoption of the constitution, a committee of six was appointed to nominate a list of officers for the Society, and report at a subsequent meeting. The notice of this meeting was given on Tuesday in the New England Anti-Slavery Convention, and as extensively as possible in other ways; and all abolitionists in favor of the measure were invited to attend and aid in completing the organization of the Society. The meeting was held on Wednesday morning, at 9 o'clock, in the Marlboro Chapel, Hall No. 1, and was called to order by the chairman, Rev. D. S. King, of Boston, and opened with prayer by the Rev. David Brigham, of Framingham.

The proceedings of the former meeting, and the constitution then adopted, were read by the Secretary, after which a statement was made of reasons for a new organization and the manner of effecting it, followed with explanations of the constitution. It was then stated that the names of all persons in favor of a new organization, on the general principles contained in the constitution, could then be taken, after which the constitution would be open to any amendments proposed by such persons, and the Society be organized by the choice of officers; and a motion was made to this effect, and a committee appointed for the purpose. While the committee were taking the names, several gentlemen present addressed the meeting with great interest and effect. A letter was also read from Rev. O. Scott, who was prevented from attending the meeting by sickness, highly approving of a new organization.

More than one hundred and fifty persons, from seventy-five different towns, enrolled their names. Two amendments to the constitution were then proposed. One of them was referred to a committee to consider and report. The other related to the name of the society. The name, by the constitution as first adopted, was "The Massachusetts State Anti-Slavery Society"—the word "State" being inserted to distinguish it from the old society, whose name is "The Massachusetts Anti-Slavery Society" simply, without the word "State." Several names were suggested and the matter was finally referred to a committee, consisting of Messrs. Charles Tappan, George Allen, and A. A. Phelps, with power to change the name, if they deemed it best. That committee subsequently met and decided to call the society, "The Massachusetts Abolition Society."

The committee to nominate officers then reported, and the officers were severally elected. The entire list will be published in due time. Wm. B. Dodge of Salem, is President; Eliza Wright, Jr., of Boston, Corresponding Secretary; A. A. Phelps, of Boston, Recording Secretary; and Josiah Brackett, of Boston, Treasurer.

On motion of Rev. C. T. Torrey, the following resolutions were unanimously adopted:—

Resolved, That in forming a New State Anti-Slavery organization, we solemnly disclaim any sectarian or party political objects. Our aims are, to promote in all lawful, constitutional, moral and Christian ways, the immediate and entire abolition of slavery in our land, and to secure for our beloved brethren, both bond and free, the enjoyment of all their rights as men, and as members of society, on the same terms on which these rights are accorded to men of a different complexion. And to attain these ends, we deem it necessary to present our cause before the community on its merits; unconnected either in form or in fact, with those sectarian and local or personal objects, which have been recently, to so great extent, in this State, identified with it.

Resolved, That the Executive Committee be instructed to prepare and issue at an early day an address to the public, setting forth our objects and reasons for separate action, and inviting the co-operation of all who love the cause of enslaved humanity, and that the same be published in the papers, and in pamphlet form, together with a list of the officers of the society, and an account of the proceedings at its formation.

After the adoption of these and some other resolutions, the society adjourned, and the Board of managers remained and elected an Executive Committee. The committee have since met, and organized, and commenced their work; and God helping them, they will prosecute it with vigor, and with a steady and undeviating devotion to the slave.

Yours truly,
A. A. PHELPS, Rec. Secretary.

Boston, June 3, 1839.

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A. A. PHELPS, Rec. Secretary.

Boston, June 3, 1839.

The Territories of Iowa, Wisconsin and Florida will probably become states in 1840. Then we shall have twenty-nine stars on our country's banner.—Poulson.

Florida at least will be a bloody star of baleful omen. Slavery in the territory is under the legislative control of Congress and may be constitutionally abolished by the action of that body. But once converted into a state, and the exclusive jurisdiction of Congress will have gone. Who then will be responsible, if Florida is admitted to the sisterhood of states with the institution of slavery in her midst? Let not the guilt, if it must be incurred, stain the hands of any abolitionist. Our petitions must be ready—and our political influence must not go to sustain slavery.—Chr. Witness.

From the N. H. Baptist Register.

AN INCIDENT.

Not long since, when residing in the city of Lowell, I was leisurely walking, one pleasant afternoon over that part of the city called Chapel Hill, and I espied two small boys a short distance ahead of me, engaged apparently in deep conversation. Having my curiosity not a little excited from their appearance, I determined to quicken my pace and ascertain, if possible, the subject of their conversation. Having nearly overtaken them, I found it necessary to be cautious, lest my sudden intrusion should break off the conversation, and thus defeat my object. I gained my point however, by keeping on the other side of the way, and walking very carefully. I now found them to be engaged with much warmth of feeling—and I should think one of them to be about five, and the other six years of age. The first words I heard was from the youngest—"It will take him a great while to go to heaven drunk."—But replied his companion, "Drunkards can't go to heaven at all."—"Well," answered the little fellow, "it will take a good deal to save him, for he used to get drunk most every day."—"I know it," said the oldest, and I don't mean to drink rum, as that man did that died drunk

the other day—he used to whip little John awfully." Well do you know where he went after he died? asked the youngest—"Yes, he went where every body goes that gets drunk, to that wicked place, where they never get out!"—"I wish said the youngest that I knew where heaven was, I'd be a good boy, and then I shall go there when I die." At this stage of the conversation a gentleman passed by them, and broke up their talk on this interesting subject.—I immediately said to myself, these children belong to the Sabbath School; and stepping up to them, accosted them in the following manner:—Well my boys have you been to school to day? yes Sir; What do you do at school? We learn to read and mind the master—This is very good—and do you mind your parents also? My father is dead; said the youngest—but I mean to mind mother, was his prompt reply. And do you both go to the Sabbath School? yes, yes, was the quick reply of both. What Sabbath School do you attend? "That one down there pointing to the first Baptist Church."

Reader, please make your own comments.

P. L.

From The Springfield Republican.

Extract of a letter just received from Rev. S. H. Calhoun, which we are permitted to publish for the information of his friends.

Cairo, March 1, 1839.

Your letter of the 23d, I received three or four days ago. It was forwarded to Alexandria from Smyrna, by the French steamer, and was immediately sent up the Nile by our active consul. It reached me with a large package of letters from my American friends only a few hours after my arrival here.

I left Alexandria on the 20th of February, in a boat for Afe a small town which stands at the junction of the Alexandria canal with the Nile. The length of the canal is about 30 miles—and it is four or five times as large as the Erie Canal. It was made at the expense of the present Pasha, and occupies in part the site of the ancient canal. I hoisted the American flag, it being necessary for me to have some such signal, to protect me from liability to examination at any of the stations. The morning after leaving Alexandria, I reached Afe—immediately found another boat most providentially, transferred my baggage and flag, and in two or three hours had commenced my voyage up the Nile. Light winds prevented for several days a rapid progress, a circumstance which I accounted favorable, as it gave me an opportunity to exercise myself on foot, and thus to see the people who inhabited the banks of this famous river. I found them every where most wretched. Multitudes of children, even to the age of 10 or twelve years, go entirely naked (without hyperbole). The Country, however, is rich beyond description. For the first three or four days as far as the eye could reach in every direction, the fields without a hill, presented an unbroken expanse of living green. The barley full in head—the wheat just heading—the flax in bloom—the clover rank—and the beautiful date trees studding the whole plain. One would think, that the people might be thriving and happy. But it is far otherwise.—Such burdens are laid upon them in the shape of taxes, that toil as they will, they are yet in the main wretchedly poor. All that they earn goes into the public treasury.

As you approach Cairo, the river runs nearer the great Libyan Desert—and at some points the same actually comes to the water's edge.

On the 6th day, I arrived at Cairo. It is a large city, containing, it is said, 240,000 inhabitants, most of whom are Arabs, or Fellahs, as they are generally called. The valley of the Nile here, is only 8 or 10 miles wide.—Cairo is situated on the edge of the Desert, which lies on the east—and, across the valley to the west, on the edge of the Western Desert, rise the great Pyramids. I visited them yesterday. I never before had an adequate idea of their magnitude. Nor indeed till I actually stood at the base of the largest, could I feel that it covers more than eleven acres of ground. The large one, the Pyramid of Cheops, I ascended with the help of a couple of Bedouin Arabs. I could have gone up alone with little difficulty, but I feared dizziness.

After descending, I went inside. The passage is long and low, and ends in certain rooms, which travellers have usually called the King's and Queen's. In the former is a sarcophagus of Egyptian granite, in which perhaps were once deposited the remains of one of the Pharaohs. What folly dictated the erection of such a tomb!

I found in Cairo two German Missionaries. They have interesting schools. The children are mostly Copts, though a few Mohammedans are found amongst them. They are all instructed in the sacred Scriptures—and last evening I heard them singing together the praises of the Messiah—unwonted employment for the followers of the false prophet (Mahomet).

In about 3 days I set out for the Holy Land. I have to cross the desert through which the children of Israel passed on their way to the same destination—and start from the same spot or point in Egypt. For 10 or 12 days, or rather nights, I expect to sleep in a tent which I take with me. To that gracious God who has thus far taken care of me, I commit myself.

With kind remembrances to all friends, &c.

Your affectionate brother,

S. H. CALHOUN.

The great pyramid of Cheops is supposed to contain 6,000,000 of cubit feet of stone—and 100,000 men are said to have been employed 20 years in building it. The four angles stand exactly in the four points of the compass, including the belief that it was intended for other purposes than those of a sepulchre.—Sigsbee.

CONNECTICUT.—Thaddeus Betts, has been chosen U. S. Senator from Connecticut.

SLAVERY.

From "Slavery as it is."
PERSONAL NARRATIVES—PART III.
NARRATIVE AND TESTIMONY OF REV.
FRANCIS HAWLEY.

Mr. Hawley is the pastor of the Baptist Church in Colebrook, Litchfield county, Connecticut. He has resided fourteen years in the slave states, North and South Carolina. His character and standing with his own denomination at the south, may be inferred from the fact, that the Baptist State Convention of North Carolina appointed him a few years since, their general agent to visit the Baptist Churches within their bounds, and to secure their co-operation in the objects of the Convention. Mr. H. accepted the appointment, and for some time traveled in that capacity.

T. D. W.

"I rejoice that the Executive Committee of the American Anti-Slavery Society have resolved to publish a volume of facts and testimony relating to the character and workings of American slavery. Having resided fourteen years at the south, I cheerfully comply with your request, to give the result of my observation and experience. And I would here remark, that one may reside at the south for years, and not witness extreme cruelties; a northern man, and one who is not a slaveholder, would be the last to have an opportunity of witnessing the infliction of cruel punishments.

PLANTATIONS.

"A majority of the large plantations are on the banks of rivers, far from the public eye. A great deal of low marshy ground lies in the vicinity of most of the rivers at the south; consequently the main roads are several miles from the rivers, and generally no public road passes the plantations. A stranger traveling on the ridge, would think himself in a miserably poor country; but every two or three miles he will see a road turning off, and leading into the swamp; taking one of those roads, and traveling from two to six miles, he will come to a large gate, passing him, he will find himself in a clearing of several hundred acres of the first quality of land; passing on, he will see 30, or 40, or more slaves—men, women, boys and girls, at their task, every one with a hoe; or, if in cotton picking season, with their baskets. The overseer, with his whip, either riding or standing about among them; or if the weather is hot, sitting under a shade. At a distance, on a little rising ground, if such there be, he will see a cluster of huts, with a tolerable house in the midst, for the overseer. Those huts are from ten to fifteen feet square, built of logs, and covered, not with shingles, but with boards, about four feet long, split out of pine timber with a 'froze.' The floors are very commonly made in this way. Clay is first worked until it is soft; it is then spread upon the ground, about four or five inches thick; when it dries, it becomes nearly as hard as a brick. The crevices between the logs are sometimes filled with the same. These huts generally cost the master nothing, they are commonly built by the negroes at night, and on Sundays. When a slave of the neighboring plantation takes a wife, or to use the phrase common at the south, 'takes up' with one of the women, he builds a hut, and it is called her house. Upon entering these huts, (not as comfortable in many instances as the horse stable,) generally, you will find no chairs, but benches and stools; no table, no bedstead, and no bed, except a blanket or two, and a few rags or moss; in some instances a knife or two, but very rarely a fork. You may also find a pot or skillet, and generally a number of gourd, which serve them instead of bowls and plates. The cruelties practiced on those secluded plantations, the judgment day alone can reveal. Oh, brother, could I summon ten slaves from ten plantations that I could name, and have them give but one year's history of their bondage, it would thrill the land with horror. Those overseers who follow the business of overseeing for a livelihood, are generally the most unprincipled and abandoned of men. Their wages are regulated according to their skill in extorting labor. The one who can make the most bags of cotton, with a given number of hands, is the one generally sought after; and there is a competition among them to see who shall make the largest crop, according to the hands he works. I ask, what must be the condition of the poor slaves, under the unlimited power of such men, in whom, by the long-continued practice of the most heart-rending cruelties, every feeling of humanity has been obliterated? But it may be asked cannot the slaves have redress by appealing to their masters? In many instances it is impossible, as their masters live hundreds of miles off. There are perhaps thousands in the northern slave states, [and many in the free states,] who own plantations in the southern slave states, and many more spend their summers at the north, or at the various watering places. But what would the slaves gain, if they should appeal to the master? He has placed the overseer over them, with the understanding that he will make as large a crop as possible, and that he is to have entire control, and manage them according to his own judgment. Now, suppose that, in the midst of the season, the slaves make complaint of cruel treatment. The master cannot get along without an overseer—it is perhaps very sickly on the plantation—he dare not risk his own life there. Overseers are all engaged at that season, and if he takes part with his slaves against the overseer, he would destroy his authority, and very likely provoke him to leave his service—which would of course be a very great injury to him. Thus, in nineteen cases out of twenty, self-interest would prevent the master from paying any attention to the complaints of his slaves. And, if any should complain, it would of course come to the ears of the overseer, and the complainant would be inhumanly punished for it.

CLOTHING.

"The rule, where slaves are hired out, is two suits of clothes per year, one pair of shoes, and one blanket; but as it relates to the great body of the slaves, this cannot be called a general rule. On many plantations, the children under ten or twelve years old, go entirely naked—or, if clothed at all, they have nothing more than a shirt. The cloth is of the coarsest kind, far from being durable or warm; and their shoes frequently come to pieces in a few weeks. I have never known any provision made, or time allowed for the washing of clothes. If they wish to wash, as they have generally but one suit, they go after their days toil to some stream, build a fire, pull off their clothes and wash them in the stream, and dry them by the fire; and in some instances they wear their clothes until they are worn off, without washing. I have never known an instance of a slaveholder putting himself to any expense, that his slaves might have decent clothes for the Sabbath. If, by making baskets, brooms, mats, &c. at night or on Sundays, the slaves can get money enough to buy a Sunday suit, very well. I have never known an instance of a slaveholder furnishing his slaves with stockings or mittens. I know that the slaves suffer much, and no doubt many die in consequence of not being well clothed.

FOOD.

"In the grain-growing part of the south, the slaves, as it relates to food, fare tolerably well; but in the cotton, and rice-growing, and sugarcane-growing portions, some of them fare badly. I

have been on plantations where, from the appearance of the slaves, I should judge they were half-starved. They receive their allowance very commonly on Sunday morning. They are left to cook it as they please, and when they please. Many slaveholders rarely give their slaves meat, and very few give them more food than will keep them in a working condition. They rarely ever have a change of food. I have never known an instance of slaves on plantations being furnished either with sugar, butter, cheese, or milk.

WORK.

"If the slaves on plantations were well fed and clothed, and had the stimulus of wages, they could perhaps in general perform their tasks without injury. The horn is blown soon after the dawn of day, when all the hands destined for the field must be 'on the march.' If the field is far from their huts, they take their breakfast with them. They toil till about ten o'clock, when they eat it. They then continue their toil till the sun is set.

"A neighbor of mine, who has been an overseer in Alabama, informs me, that there, they ascertain how much labor a slave can perform in a day, in the following manner.—When they commence a new cotton field, the overseer takes his watch and marks how long it takes them to hoe one row, and then lays off the same accordingly. My neighbor also informs me, that the slaves in Alabama are worked very hard; that the lash is almost universally applied at the close of the day, if they fail to perform their task in the cotton-picking season. You will see them with their baskets of cotton, slowly bending their way to the cotton house, where each one's basket is weighed. They have no means of knowledge accurately, in the course of the day, how they make progress; so that they are in suspense, until their basket is weighed. Here comes the mother, with her children; she does not know whether or herself, or children, or all of them, must take the lash; they cannot weigh the cotton themselves—the whole must be trusted to the overseer. While the weighing goes on, all is still. So many pounds short, cries the overseer, and takes up his whip, exclaiming, 'Step this way, you d—n lazy scoundrel, or 'bitch.' The poor slave begs, and promises, but to no purpose. The lash is applied until the overseer is satisfied. Sometimes the whipping is deferred until the weighing is all over. I have said that all must be trusted to the overseer.—If he owes any one a grudge, or wishes to enjoy the fiendish pleasure of whipping a little, (for some overseers really delight in it,) they have only to tell a falsehood relative to the weight of their basket; they can then have a pretext to gratify their diabolical disposition; and from the character of overseers, I have no doubt that it is frequently done. On all plantations, the male and female slaves fare pretty much alike; those who are with child are driven to their task till within a few days of the time of their delivery; and when the child is a few weeks old, the mother must again go to the field. If it is far from her hut, she must take her babe with her, and leave it in the care of some of the children—perhaps of one not more than four or five years old. If the child cries, she cannot go to its relief; the eye of the overseer is upon her; and if when she goes to nurse it, she stays a little longer than the overseer thinks necessary, he commands her back to her task, and perhaps a husband and father must hear and witness it all. Brother, you cannot begin to know what the poor slave mothers suffer, on thousands of plantations at the south."

From the Pennsylvania Freeman.

CONVENTION OF ANTI-SLAVERY WOMEN.

The third Anti-Slavery Convention of American women assembled in this city on Wednesday the 1st inst. and was in session during three successive days. It was composed of one hundred and two delegates and sixty-seven corresponding members.

Those upon whom devolved the duty of procuring a place for our meeting made strenuous efforts to furnish the Convention with a commodious one. The several meeting-houses of the friends were regularly applied for, and their occupancy refused us; for almost all the churches of other denominations in the city, we knew that an application would be unsuccessful; for the few of which better things were hoped, application was made, but in vain, and the use of almost every public hall in the city was asked, and denied. Under such lamentable circumstances—lamentable for their sakes, who occasioned them,—we gratefully accepted the proffered use of the Pennsylvania Riding School, in Filbert street. Under the efficient superintendence of a brother abolitionist, it was quickly and comfortably fitted up, and our friends from New England, New York, and Pennsylvania assembled in it, apparently as well satisfied as though they were convened within the walls of the beautiful Pennsylvania Hall. The harmony which marked our deliberations, the evidence displayed of steady devotedness to the cause of the slave, the absence of topics, irrelevant, sectarian or local, were far more highly appreciated by us, than any outward circumstances could have been. Resolutions on petitions, prejudice against color, and other subjects, embracing the duties of abolitionists, were passed, most of them after thorough discussion, and without dissenting votes. An address to the Society of Friends, an Appeal to American Women, and a Circular on petitions, issued by the Convention, will soon be published. The quietness in which we were permitted to pursue our business, delightfully contrasted with the scenes of tumult and peril through which we passed last year, and demands our gratitude to him who controls the elements of popular violence and who graciously afforded us His protection.

On Friday evening, the 3d inst. the Convention adjourned to meet in Boston in 1840.

By direction of the Convention, a public meeting was held in the same building, on Saturday the 4th, which was attended by a considerable number of our citizens, who had not before been present on such an occasion—and who appeared to listen with deep interest to an address delivered by C. C. Burleigh, in his usual happy style, on the right of Northern interference in the subject of slavery—and the advantages, to the whole country, of Emancipation.

A MEMBER OF THE CONVENTION.

MOB IN NEW HAVEN.

The following letter from our tried coadjutor, Gerrit Smith is from the Emancipator:

FARMINGTON, CON. May 14, 1839.

Dear Brother Leavitt,—I wrote you a brief account of the mob in Newburg last

Friday. Last evening I witnessed another similar answer to the question, "what has the north to do with slavery?"

On reaching New Haven, yesterday, a few of the friends of our cause thought it would be well for me to speak in the evening on the subject of slavery. I consented, and public notice was given of the meeting. I had not spoken half an hour, before I was interrupted by a mob, the leaders of which were, as I was informed, southern students—mostly law students. They beat the floor with their canes—they cried aloud—they threw eggs at me, which bespattered not only myself, but Mr. Sawyer and Mr. Dunton, two clergymen, who sat by my side. It was told to me, that some of the leaders occasionally flourished their dirks.

To the dear brethren, who manifested their solicitude for my personal safety, I feel under great obligations. Our beloved brother S. S. Jocelyn showed remarkable self-possession and good judgment on the occasion.

I am this evening to plead with the people of Farmington in behalf of the Savior's enslaved and crushed poor. In the morning I am to accompany John T. Norton to the anniversary meeting of the Connecticut State Anti-Slavery Society, which is to be held at Hartford. That well tried friend of the slave, James C. Fuller, who, in our perils last evening, showed that "the righteous is bold as a lion," is to accompany us.

Your friend and brother,

GERRIT SMITH.

THE REWARD OF NORTHERN SUBSERVIENCY.

An intelligent northern gentleman, now resident in Virginia, writes that he is constantly disgusted with the pro-slavery tone of our northern papers,—the more so, because he hears that tone freely derided as pusillanimous by well informed southerners. We have heard this same testimony a thousand times, and from every slave state in the Union. When will northern political men, and above all northern Christians, cease to make New-England a bye-word, and a reproach among those very slave-holders to whom they are truckling, at the expense of all that is valuable and noble in politics, and all that is lovely and pure in religion.

Conn. Observer.

THE CONVENTION.

One of the Editors of the Zion's Advocate and Eastern Baptist (Bro. Warren), in a letter dated Albany, N. Y. May 17, 1839, and published in that paper May 29, writes as follows.

"I will add" also in this place, that I am informed by a brother minister, that our Baptist brethren at the recent Anti-slavery meetings in the city of New York took the preparatory steps for calling a National Baptist Anti-slavery Convention. It is also contemplated that the Convention meet about the first of August next, in Hartford or Boston. May we not anticipate some good results from the Convention? Here our brethren who are opposed to the introduction of the "Slavery question" into our public religious meetings can meet and discuss the question thoroughly, candidly, and without doubt, profitably. But such a Convention will be of little profit to Baptist Abolitionists of Maine. For a few only can attend. Still the measure may be fraught with good to the cause in which the sympathies of our churches in Maine are enlisted; and we will, therefore, say to our brethren elsewhere, "go on, go on."

E. R. W.

SUMMARY.

Correspondence of the N. Y. Commercial Advertiser.

Hartford, May 29, 1839.

CASE OF DR. JARVIS.

The great divorcement case of Sarah M. Jarvis vs. Samuel Farrar Jarvis, came on before the committee at eight o'clock yesterday morning, for the purpose of hearing the respondent's plea. It was an able document, drawn up with great care by the Doctor himself, and was read by J. B. Ferris, Esq. of Stamford, counsel for the Doctor, and occupied one hour and a quarter in reading. All the principal allegations in the petition the Doctor denies. Most of the petitioner's charges of ill-treatment, &c. were laid in Europe—while in Florence, and Rome, and at several watering places on the continent. The Doctor makes out extravagant expenses of his lady, particularly after he left his family and returned himself to this country. It seems he has already honored the drafts of his bankers, Messrs. Wells & Co. at Paris, for over \$11,000, and by an affidavit of Elisha Hart, the father of Mrs. Jarvis, it appears that he remitted over \$2,000 from his own purse for her expenses while there.

At two o'clock came on the regular examination of witnesses. Long before that hour groups were seen wending their way to the Court House, which soon became densely filled, and made it extremely difficult for the committee, the counsel and witnesses to take their seats. At the appointed hour, the committee entered, followed soon by the Hon. R. M. Sherman, with Mrs. J. leaning on his arm. Next followed the Hon. Heman Allen, also with Miss Janette Hart Jarvis—the eldest daughter, who has taken sides with her mother. Next, or soon after, entered the Doctor and second daughter, with several female friends, from this city and Middletown, and a long array of counsel; of whom, for the petitioner, Mrs. J., are R. M. Sherman, R. S. Baldwin, Wm. Hungerford, Chas. Chapman, C. I. McCurdy, Sam'l Ingham and C. C. Tyler. On the part of the Doctor were, the Hon. N. Terry, Calvin Goddard, Thaddeus Betts,

*The Hartford Courier of yesterday speaks of the Doctor's answer:—"The Doctor, in pretty decisive terms, denies the allegations which his lady makes against him—appealing to all who know him, for the falsity of the charge that he is in any way tyrannical or overbearing in his disposition. Some of the particular instances which she specifies of his cruel treatment, he declares are purely fictitious, and without the shadow of foundation. He says he married her solely from motives of ardent affection, but he very soon found, what subsequent events tended only to confirm, that his love was never returned. This is about the substance of that portion of the document read to the House, and it was then referred to the divorce committee, before whom, of course, both the petition and answer, will be duly analyzed by the lawyers."

(Senator elect.) R. I. Ingersoll, J. B. Ferris and J. H. Huntington. Very soon after the parties were seated, the first witness, on the part of the petitioner Miss Janette Hart Jarvis, was called to the stand—a fine looking, black eyed, rosy cheeked girl of about 18—where she went through the ordeal of upwards of 3 hours examination, answering questions, with great self-possession, till half past 6, P. M. when they adjourned till 8 o'clock this morning. She was then again called up, and was soon after passed over to the hands of the opposing counsel, who handled her with scrutinizing severity, and at the adjournment, at 1 o'clock, had not closed her testimony. Nothing particularly remarkable was elicited from her. Some amusing argument was had from the objections offered by the counsel, between the Hon. N. Terry, who has seen nearly 70 winters, and the Hon. R. M. Sherman, in which the audience seemed to take part in the sport. Among the witnesses for the petitioner, I observed the Rev. F. M. Hotchkiss, now the oldest clergyman in Connecticut, and for nearly 60 years the pastor of the first church in Saybrook—and who probably, united this couple in marriage.—They were married on the 5th day of July, 1810.

This case is settled, petition for a divorce not being granted.—June 12. ED. REF.

FROM JAMAICA.

The intelligence from the country, as regards the state of cultivation and progress of crops, is perfectly satisfactory. A few weeks more will shew the absolute groundlessness of the gloomy predictions of ruin and devastation which were so clamorously advanced.

The dolorous plaints even of the grumbling Planters of St. James and Trelawny, are no longer heard; and well it is, they have ceased. The searching scrutiny, and masterly refutation, which their fallacies and misrepresentations are now undergoing at the hands of the much reviled Baptist Missionaries, must call up a blush of shame in their countenances, if they indeed be capable of so much weakness. The Rev. Mr. Dexter's letter, inserted in a subsequent page, will be found a most interesting and instructive document, dealing in those Facts! Facts! Facts! which Mr. Burge so emphatically demands from his constituents, who have hitherto been in the habit of substituting their own fancies for Facts!

Colonial Reformer.

Death of Wm. Leggett. We regret to announce the decease of WILLIAM LEGGETT, Esq. one of the editors of the Evening Post, afterwards Editor of the Plaindealer, and very recently appointed U. S. Charge d'Affairs, to Guatemala. He died at his residence in New Rochelle, at 9 o'clock on Wednesday evening, in the 39th year of his age.

Handsome Legacies. The late Miles R. Burke, of this city, directed, by his will, that the balance of his estate should be equally divided between the Orphan Asylum Society and the New York Institution for the Blind. The executors, Messrs. Robert Gracie, Curtis Bolton, and George W. Strong, Esqrs., having closed up the estate, have paid over to these institutions the sum of thirty-one thousand five hundred dollars, one half to each.—N. Y. Times.

The trial of Benjamin Cummings for the murder of Asa Clark, Jr. commenced at Taunton on Monday, and on Wednesday evening the Jury returned a verdict of Guilty.

Sentence of death was pronounced on Thursday morning by Chief Justice Shaw. We understand that this is the first conviction of a capital offence in Bristol County for more than forty years.—Patriot.

"MY FATHER SWEARS!"

As a school Mistress in this village was correcting a little boy for using a profane word, another little fellow, to defend the conduct of his juvenile associate got up and said, "My father swears!"—This fact, probably in his estimation, proved it to be right to swear, and of course the accused must be innocent and the Mistress in the wrong. Such was the plea, and such the authority quoted, to sustain the defence, by this young attorney.—N. H. Bapt. Reg.

FRATRICIDE.—A man named Jacob Thayer was murdered in Attleborough on Tuesday, May 16th by his brother, David Thayer. The instrument used was an axe, which was afterwards found in the room where the murdered man was. A severe wound was inflicted upon the head, which corresponded in size with the axe that was found. The brothers were formerly inimical to each other, but of late had become more friendly. We have not learned that the murderer has been arrested. Both he and the murdered man were seen intoxicated a short time previous to the unnatural act.

Pauket Gazette.

MORE TROUBLE.—There has been another fracas on Lake Ontario. The schooner Weeks, of Oswego, cleared from that port Wednesday last week for Ogdensburg—via Brockville, U. C. At the latter place, she was seized by a Colonial mob, calling themselves Militia, on the ground that she had a cannon on board, which she was carrying to Ogdensburg. On receiving news of this outrage, Col. Worth immediately started for Brockville in the U. S. steamer Oneida, to demand reparation; but it was not until a regular British force had been sent from Kingston that the Weeks was released. Of course reparation will be tendered.—N. Y. Whig.

Melancholy Accident. We learn that Dr. Hungerford, of Troy, was instantly killed at the Falls this morning. In company with Lindsey, the guide, he had descended the Biddle staircase on the American side, and was standing near the water, when a mass of rock, weighing several tons, fell from the bank above, a height of some 150 feet, directly upon him. Lindsey suffered a severe contusion on his left arm, but was not otherwise injured.—Buffalo Com. Adv. May 27

Communications.

For the Christian Reflector.

LETTER FROM A YOUNG LADY TO A MINISTER, WRITTEN AT HIS REQUEST.
Shelburne Falls, April 1839.

Dear Sir,

In compliance with your request, I will endeavor to give an account of one of the most trying providences of my life.—On the second of May in the year 1837, I left my father's residence in Chautauque county, N. Y., in company with my sister, to spend some time in New England for the purpose of improving my education. It had been a cold spring, and Lake Erie seemed just struggling to free herself from the icy hand of winter. We therefore expected to pursue our journey to Buffalo in the stage instead of a steamboat. But so many had caught the spirit of travelling, before us, that although stages left Fredonia every hour in the day, we were likely to be detained twenty-four hours at least. We therefore solicited father to conduct us to Buffalo in his own carriage, a distance of fifty or sixty miles. We left Fredonia early on the morning of the third, and pursued our journey across Erie's sandy beach. The wildly dashing waves were piling mountains of ice upon the shore. I loved to gaze on the restless waters, and islands of transient crystal rock; but I did not dream that that very ice might be the cause of my death. The sun was rapidly descending the western sky, as we entered Buffalo. The scenery was fine. Some two or three hundred boats lay in dock, and after a little examination, we took passage in a new and commodious line boat. It was the merchant of the merchant line, that was to bear us from the home of our childhood "to the land of our birth." Our dear father entered the cabin, and with a smile, congratulated us on the prospect of a fine journey, and wishing us much success, and commending us to the care of a watchful Providence, he bade us farewell.—Would he have smiled, had he seen us two hours hence? The sun was just setting, as we left Buffalo. We had travelled but a little way when I heard Capt. Shipley express regret, that we must pass the ice so near night. Supposing it was a difficult, but not dangerous pass, I troubled myself with no further inquiries respecting it. After proceeding about three miles, I perceived that the canal was full of floating ice. As we entered it, our boat gradually drifted farther and farther from the towpath, till, to save the horses' lives, the Capt. was obliged to cast off the line. Twilight was fast deepening into the shades of night, as the boat rushed over the pier, which in low water, forms an effectual barrier against such accidents. The Capt. saw our peril, and, observing a man just at that instant standing on the towpath, he threw him a line, and requested him to secure it by a post. But such was his fright, that after taking up the line, he let it fall again, and only cried "they are lost! they must go over the falls!" News was soon conveyed to Buffalo, that a boat was lost, and no more were permitted to leave the harbor till morning.

The scene was dark and gloomy without, but it could not compare with the deep conflicting tempest within. The cabin was deserted by all, who could hope to assist in preserving the boat. Besides my sister and myself, there were none present, save two young ladies. Both were destitute of a gospel hope of salvation, and this was a trying time to those who have till now put off a preparation for death. One of them, with a wild shriek of despair, exclaimed, "we are in Niagara river! we shall go over the falls!" Paleness and horror overspread her visage—she clenched her hands—and in silent haste she crossed and recrossed the cabin. She seldom spoke, but often a heart-rending groan of despair escaped to the deep-toned anguish of her heart. Her eye told a tale of helplessness, which is not for pencil to paint, or pen to describe. Sometimes she tried to go on deck, to see if there could yet be any hope, but she was as often driven back by the horrid words of profanity, which fell from the lips of a heartless youth. Thus passed the hours of danger over the sinking heart of Caroline. But what shall I say of Sarah? While no means appeared for relief, she seemed like one delirious for very grief. The same words fell again and again from her lips, "Must I die? I cannot die! I cannot die! O pray for me! I shall go to hell!"

Sometimes she would walk the room, uttering the most hopeless expressions of despair, and groaning, as though her very life-blood was bursting from its cell. Then she would throw herself violently on the sofa, and sob, like one struggling with the king of terrors. Sometimes she seemed to strive with the stern decree of Heaven, and resolve that she would not die, and yet she felt, most keenly felt, that it would be vain to contend with Niagara's awful billows. It was a most deeply affecting sight, to see those stricken ones bowing because they must, bowing most reluctantly to the cruel demands of death. But you inquire, what were the feelings of those, who had hoped in God's mercy? A solemn, calm resignation marked my sister's features. As for myself, it is not for me to decide, whether my calmness arose from stupidity, or from a slight hope that we should yet be saved, or from true resignation to the divine will. But it is left for eternity to disclose not only the immediate effects, but the final result of that scene. That night passed away, and with it passed our peril. About nine o'clock, we learned that some of the passengers had left the boat, just as it crossed the pier, and were now hastening to our relief with a small rowboat. When they came in sight, Sarah forgot her grief, and looked like a happy youth again; but Caroline sailed not. The sound of the ice, grating upon the sides of the boat, fell upon her ear as dimly as before. In a short time the boat came sufficiently near to receive a line which they carried to the land. We were then conducted on shore, where we remained till the boat could be made to force its

way through the ice, which was effected at eleven o'clock. We retired at twelve, and when we awoke in the morning, we found the horse-boat had come to our assistance, and we were making our way down the river towards Little Tonawanda creek, which led to the canal. About eight o'clock the lock opened to receive us.

We had a prosperous journey, during the four days we remained on the boat. The scene of Niagara was a frequent topic of remarks. Sarah and the profane youth before alluded to generally made it a subject of moment. Sometimes, however, Sarah seemed afflicted, and said she should certainly have been lost, if she had died then. But Caroline always spoke of it with solemnity, and often reproved those, who dared to speak lightly of it. Her feelings remained tender, and when we parted, she wept. I know not what the result was, nor do I expect to know, till eternity shall disclose it.

Yours respectfully, L. T. L.

For the Christian Reflector.

LETTER FROM REV. SAMUEL AARON. We feel great pleasure in presenting our readers, and those in New Jersey in particular, with the following extracts of a letter from Br. Aaron, of Burlington. His high reputation as a Minister and Teacher, and his noble disinterestedness in the cause of the slave, give a particularly valuable character to his remarks.

C. W. D.

Burlington, N. J., May 27, 1839.

My very dear Brother: By a short article in my last Reflector, my hopes, are excited that there is to be a new Missionary Organization among Baptist Abolitionists, with a view to the human race at large, an association recognizing the existence of domestic heathen as well as foreign, and seeking to benefit especially the injured race of Africa. My soul is affected even to agony by the cordially (God knows whether guilty) silence of all our leading Baptist Missionary papers in reference to the wrongs inflicted and benefited conferred on our colored fellow men. We Indian emancipation, and North American justice (vastly the most striking traits in the world's present history) together with the truly pious efforts of our brethren who have long labored and suffered for the slave, a generally treated with contemptuous silence. I have contributed, according to my ability to the cause of missions, though with an aching heart that Miss Manly's "price of a slave" must be mingled with my hard earned offerings, while the shameless inconsistency does not rebuke by those Editors, for fear of giving offence to the traffickers in the souls and bodies of their fellow men!

If the organization of a Convention, such is needed at the present time, is a leading subject of the paper, you may set me down as subscriber, and, if you please, appoint me Agent. Nor will I decline, if time and talent permit, to contribute materials.

Truly yours,

SAMUEL AARON.

LETTER FROM HAMILTON SEMINARY, RY. N. Y. Few things of the kind are more pleasing than the meek and lowly and yet faithful spirit displayed by some of the young brethren in our seminaries of learning. We have received a cheering letter from one of this class, most of which is contained in the following extract. May the Lord of the harvest raise up many laborers, who shall be ready, like him to go "far hence to the Gentiles."

C. W. D.

Hamilton Lit'y. and Theol. Institution, May 25th, 1839.

Dear Sir: The "Reflector" of May 23d was "a feast of fat things" to my soul. Being the first number I have perused, and from the matter it contained, it was the occasion of much joy and devout gratitude to God, whose pleasure it is "to undo the heavy burdens, and to let the oppressed go free, and break every yoke." Too long have our brethren, as a denomination, slumbered amid the deep sighs, the tears, and groans, and heart-rending lamentations of the poor, defenceless slave.

The account in the Reflector of the proceedings of our "Abolition Baptists" at their meeting in New York, was of deep and thrilling interest to me, especially as it contemplates the formation of a Society, which, under the direction and blessing of God, it is hoped, will not only accelerate the emancipation of the enslaved, but immediately combine its efforts toward evangelizing Africa. If God will, I hope soon to enter this field, and to me the most interesting one on earth. It was with the hope of spending my days in the interior of Africa, that I commenced and have thus far prosecuted my studies.

The Niger is the field to which my mind has long been directed, as the most promising and important field of missionary labor. Here let me labor; here let me die; here let my ashes rest, till the morning of the resurrection.—Clouds have long been around my prospect, yet hope has always reached beyond, and we have now nearly dispersed. So little has been done for Africa, that it has been a source of much perplexity to me to know what course to take to establish a mission on the banks of the Niger. Our present Board have not the means to undertake it, and there are thousands in churches who cannot conscientiously contribute their funds.

I had not made known my feelings on this subject until last winter, when I wrote to one of the leading ministers in the association where I reside (in Vermont). He immediately replied, encouraging me not to abandon the object, and offering to use his influence to secure the formation of a Society in the Association to support me in the contemplated mission. In a recent letter he says that in a few days he shall have an opportunity to bring the subject before the ministering brethren of the association, and thinks such a Society will be formed to sustain me in Africa as soon as I am ready to go. If the proposition of our friends

"Theophilus" in the Reflector of May 23d should meet a favorable reception, and a Board of Missions be formed at the contemplated Convention, having Africa as one of their fields, perhaps it would be best for our Association (as they are Abolitionists) to unite with the new Board, and thus all act in unison. I shall have completed my preparatory studies in one year from next August, but will go sooner if necessary. We have also two brethren here who are looking for the door to open for them to enter this field. Shall we see the desire of our hearts?

I feel a deep interest in the circulation of the "New York Christian Reflector," and hope no pains will be spared to give it an extensive support. I would receive an Agency if you think best. If you will give me a commission, let it be such an one that I can authorize students to get subscribers where they go out during vacations.

Yours, in the hope of life,
To Rev. C. W. Denison, 142 Nassau St. N. Y.

For the Christian Reflector.

WESTERN EDUCATION SOCIETY.

In a late communication published in the Christian Reflector I stated that a society was formed for the promotion of universal Education, and also stated the principles upon which the society would act. The following is the second article of the constitution.

Art. 2nd. The object of this society shall be to promote the cause of Education. 1st, in Western Pa.; 2nd, Throughout the western portion of the U. S.; and 3d, Throughout the World.

The Board at the meeting on the 7th of April, Resolved to proceed immediately to raise funds and establish an Institution for instructing youth in the various branches of Collegiate and Theological studies.

For the accomplishing of this object a joint-stock company has been formed. The capital of which is eighty thousand Dollars in shares of five hundred dollars each made payable to the trustees of said company in four equal annual instalments, the first payable on the first of April 1840.

As soon as the first instalment is paid the trustees shall proceed to purchase a tract of land containing from three to four thousand acres or any quantity which the sum of \$60,000 shall be sufficient to purchase in the County of Beaver or Mercer in the State of Penn. in the name and for the use of said company to be paid in four equal annual instalments.

The purchase having been concluded, the trustees of the Company in conjunction with the trustees of the College shall proceed to fix the place for the erection of the college buildings as near the centre of said tract as is practicable; and the quantity of two hundred acres of said land shall be appropriated for the exclusive use and benefit of the said college and shall be deeded to the college corporation. The Land company shall also appropriate the sum of \$16,000 to be paid to the trustees of said college and to be expended in erecting buildings necessary for the accommodation of students. The remainder of said tract of Land shall be divided among the stockholders.

One object of purchasing the above quantity of land is to interest a few brethren who are deeply interested in the advancement of the Redeemer's Kingdom to settle near the Institution and aid in conducting its affairs.

The location will be near the canal from Erie on Lake Erie to Beaver on the Ohio River. The distance by the Canal from the Lake to the river is about one hundred and twenty five miles; all other water communications between the Ohio River and the Lakes, are very little less than three hundred miles. Navigation by the Lake and River is much faster and cheaper than by canal, consequently, the shortest route between the Lake and River will be the most used. The Counties of Beaver and Mercer are healthy, the land and water are good.

These are a few of the reasons which induced the Western Education Society to locate this Institution at the point above named.

The quantity of land above mentioned can be purchased at from twelve to twenty dollars per acre. The same land will be worth from thirty to fifty dollars per acre as soon as the Institution shall go into operation. Any person who will invest one thousand dollars will obtain a farm of from forty to fifty acres of land of superior quality within a short distance of the Institution, which, it is anticipated, will be worthy the patronage of an intelligent community.

A few brethren have taken thirty eight thousand dollars of the capital stock of the company. The remaining stock is hereby offered to the friends of truth in Eastern and Middle States, and it is confidently hoped that not a few judicious brethren will engage with us in this enterprise.

The Institution will be under the direction of men who are actively engaged in purifying the Church from the accursed influences of slavery.

A primary school will be opened early the coming fall. We have already received more applications for admission than we can accommodate the first year.

Any person wishing other information respecting the operation of the Western Education Society will please address a line to the subscriber at Worcester, Mass.

ABEL BROWN, Jr.
Agent for the Society.

MELANCHOLY ACCIDENT.—Schr. Ellis & William arrived at Edgartown, 20th inst. from a fishing cruise. While weighing anchor some morning off Cape Poge Light, the palls of the windlass gave way, and Capt. Wilcox was struck by a hand spike, which broke his neck, and caused his instant death. He was about 40 years of age, and belongs to Stonington, Conn.

The Slave Trade in Texas.—Slaves, procured in Cuba, have, it is said, for some time past, been landed in large numbers on the U. S. side of the Sabine river, and thence transported into the territory of Texas.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JUNE 12, 1839.

ANNUAL MEETING OF THE BOARD.

The first year of the CHRISTIAN REFLECTOR terminates with the present month.

THE BOARD OF MANAGERS will hold a meeting at the Editor's office on Wednesday, June 19. Business of an interesting character will render the presence of all the members very desirable.

LETTER FROM PROF. RIPLEY TO THE EDITOR.

Newton, June 6th, 1839.

My Dear Brother.—In a recent number of your paper, the question is put, "Is not Professor Ripley a legal owner of slaves?" I have thought that a remark or two from me in reference to this matter, might be suitable. I am a legal owner of slaves; that is, in the view of the laws of Georgia I am their owner, and I came into this most undesirable relation by marriage. But I am a most unwilling owner; I exercise no restraint over the persons who are thus related to me; the avails of their industry are entirely their own, excepting a small portion appropriated in such a manner as to prevent the laws of Georgia from acting injuriously on them. They are nominally slaves, but in reality as free as they can be in Georgia, and I consent to remain in the relation of owner, in order that they may have a protector in case of calamity, and in order that, should circumstances favor, their situation may be still further bettered. To an individual not acquainted with the laws of Georgia, nor with the actual circumstances of the persons in question, my position may appear mysterious and criminal; but an individual acquainted with those laws and with the circumstances of those persons, can readily understand me when I say, that if I should wholly withdraw from my nominal relation to them, or should direct them to leave the State of Georgia (for they do not wish, in their present circumstances to leave it), I should be exposing one of them, a very aged female, to positive suffering, and the other to the commission of sin, as I should have to separate him from his wife.

That nothing of an earthly nature would give me greater happiness, than to be entirely released from this relation to any human being and to see the persons referred to as free as myself, I have the testimony of my conscience; and not a very long time ago, I had an opportunity of showing that such was my feeling. Circumstances in divine providence led me to active and unwaried efforts in respect to the removal of the last mentioned of those persons to the North; but my expectations were blasted. In consequence of my proceedings on that occasion, and of my well known opposition to slavery, the most unmeasured abuse was poured on me both in private anonymous letters from the South and in several public prints. I was stigmatized and threatened beyond what usually happens even to men who take a conspicuous station in opposing the corruptions of their times.

I may also here say that, whatever others may think, I have yet to be convinced that there is "a surplus amount of philanthropy among the reformers of Great Britain," or in any other country. Certainly I cannot think, that emancipation in the West Indies has resulted from a superfluous amount, or an uncalled for exercise, of philanthropy. On the contrary, I hailed that even as a most propitious one; and I do fondly believe that our own country is yet to receive a benign influence from it. I am affectionately yours,

H. J. RIPLEY.

The foregoing letter from Professor Ripley is inserted as an act of justice to him, and with mingled feelings of pleasure and pain. The spirit it breathes is the same lovely spirit which the writer has always exhibited in his intercourse with us, and we doubt not, with others. In making the statement we did we had no other feelings towards our dear brother than those we have cherished towards him for fifteen years, and the more we have loved him the more poignant has been our pain, arising from a knowledge of his legal ownership of Slaves, whether we regarded him as a friend and brother, or as an Instructor of those young brethren who are forming opinions and habits of thinking and acting, which are to influence them and exert an influence on many others, in their ministerial career. For the simple fact that he stood in this relation must tend to keep them back from a free discussion of this great subject. We have deeply sympathized with him and have mourned that there exists in our country a system of such wide spread and unmitigated rigor and cruelty as that which not only imbrutes the immediate objects of its impositions but stretches its giant arm over the free man in every section of the land, and lays its grasp on some of the most benevolent of our citizens. When, some four years ago, we were told by Mr. Stevens, a nephew of Mrs. Ripley, then a student at Newton and now a missionary of the Baptist Board of Foreign Missions, that "Professor Ripley had sold his slaves," the statement seemed incredible. But the young man proceeded to defend the practice of holding and selling slaves, appealing to the sacred scriptures for argument; and for the time, we were constrained to believe that we would most joyfully have discredited, that Br. Ripley with all his goodness, had been swept into the common current of slaveholding corruption. A short time after, we incidentally had an interview with him and his amiable lady in Boston, when, at his motion, an explanation took place agreeing essentially with that contained in the present letter. Our mind was consequently greatly relieved, though we still felt and do now feel that no circumstances can wholly justify a man in continuing in the relation of "a legal owner"

of his fellow man a single day, if it is in his power to dissolve that relation, as every such owner can do, unless the slave is actually attached by creditors in due process of law. We pray God that our beloved brother may never be under the necessity of submitting to such circumstances, either by becoming bankrupt during his life, or by leaving his estate insolvent at his death. In either of these occurrences, his creditors would have a legal claim on these slaves; and the benevolence of a seraph would prove no protection against their being sold to the most worthless of slave-trading tyrants. We know that Bro. Ripley holds them with no such purpose; and we suggest these contingencies, not in the slightest degree to the prejudice of Br. R. in the mind of any one, but for the purpose of showing, still more lucidly, the monstrous barbarity and cruelty of "the peculiar institution of the South," and the duty of all "just men" to awake to a sense of the condition of the country & especially, of the CHURCH, at this moment; and to inquire what can be done to lift off this mountain of ruinous weight from the bosom of our beloved land and of the precious CHURCH for which CHRIST died? That something can be done, even in a prospect so dismaying, we are not left to doubt, so long as God presents to the hands of his people the power end, of that long lever which is made up of his TRUTH and the PLEDGES of his OWN OMNIPOTENT AID.

We know that the arm of Political power at the North is paralyzed by the torpedo influence of Slavery itself, so that from this quarter we have, at present, no hope. In this we agree with Mr. ADAMS; but even this statesman leaves us the hope springing from the puissance of TRUTH. This weapon the tyrants of the earth have never yet been able to wrest from the hands of the Josephs and Davids and Pauls who have wielded it against them. They have always stood defying the armies of the living God, till their overthrow proved their wickedness and folly. This weapon, burnished in heaven, we will continue to hold up to their observation; and of its power let the oppressor beware. The Baptist host is beginning to move, as recent events have intimated, and some communications published in our columns this week seem cheerily to confirm our belief.

Brethren. Shall such men as Professor Ripley continue to groan under such burthens as now weigh them down, and embitter every day they live?—while we stand by their side inactive, though solemnly pledged to exert our influence for their relief? Let the Northern Church stop and consider. Let her bend her knees and humble her heart before the "great white throne," where her "Petitions" will be graciously heard; and her wrongs will be redressed and her sufferings relieved. "Let Zion arise and shine." Let her not say—"The Lord's hand is shortened, that it cannot save;"—but read the fifty second chapter of Isaiah and other analogous portions of His word who "cannot lie." For, verily, "the captive's haste" hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail." For saith Jehovah—"I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my word in thy mouth, and I have covered thee in the shadow of mine hand." Instead, therefore, of contenting ourselves with the reflection that Brother Ripley manifests a commendable spirit—even that of a decided Abolitionist—we are called upon to interpose between all, circumstanced like him, and those who, either directly or indirectly, uphold the system of Slavery, and to do our part in hastening its subversion. Thousands of "legal owners" of slaves stand ready to "shoot for joy" at such event; and millions of poor, benighted, down-trodden captives lie in the dust, waiting to bless God for it. What ought to be done can be done.

MISS BETSEY KEYS.

Those persons who have not been able to conceive of the identity of Abolitionism, Moral Reform &c. with religion, will find a solemn lesson of instruction appropriate to their case in the OBITUARY of this excellent and honored female, contained in this paper.

Do they who now shun these great causes expect to say in the closing hour of life, that they regret not having done more to throw obstacles in the way of their progress? No—no—better prepare to die the death of the righteous, by living, as did Miss Keys, the life of the righteous. "Blessed are the dead who die in the Lord."

INDEPENDENCE.

We understand that arrangements are being made for an Anti-Slavery Meeting of much interest on the approaching 4th of July in WORCESTER.

INSTALLATION.

On Sabbath evening, 3d inst. Rev. Handel G. Root was recognised as pastor of the Church in Federal-st., by appropriate services, agreeably to the request of the church, and the opinion of a council of pastors and delegates previously convened. The following was the order of the services: Reading the Scriptures, by Mr. Driver; Introductory Prayer by Dr. Gales; Sermon by Mr. Stow, Prayer of Consolation, by Prof. Chase; Charge, by Dr. Sharp; Hand of Fellowship, by Mr. Neale; Address to the Congregation, by Prof. Sears; closing Prayer, by Mr. Lincoln; Benediction, by the pastor.

The Mammoth Mound on the Ohio River at Elizabethtown, twelve miles below Wheeling, has been explored by the proprietor of the ground, and an arched passage-way discovered, leading to a vault, in which were found two skeletons. Another skeleton, with a large quantity of beads, sea-shells, iron-glass, five copper wrist-bands, &c. These results have been thoroughly examined, and the whole Mound "fitted up" for exhibition, to which the public is respectfully invited.—Y. N. Whig.

ALBANY.

The following is an extract from a letter of Br. E. R. Warren to the Advocate and Baptist. "The people of this city &c. are generally 'a church going people.' There are twenty-five different places of worship. Three are Baptist; five Methodist; one of them negro American; one Prot. Methodist; four Presbyterian; three Dutch Reformed; two Episcopal; two Catholic; one Seceder, or Scotch Presbyterian; one Camaronian; one Lutheran; one Quaker; one Universalist. Many of these places are well attended; but there are multitudes who are still discontented with any regular congregation. The immense business of the North River, and great western canal brings a vast multitude of boatmen into this city daily. It is supposed there are generally fifteen thousand boatmen here over every Christian Sabbath, during the business part of the year. They are represented as a careless and depraved set of men; the victims of almost every vice and wickedness. Profane swearing, licentiousness, gambling, and Sabbath breaking, are the characteristics, with a few exceptions, of these immortal beings; created for the service and honor of the most high. Surely, Christians should labor for their salvation. Some special efforts are now being made for their amelioration by the different churches, with encouraging prospects of success. How awful the fact, that the great sin of our great cities is licentiousness, which is unquestionably fostered by the baneful influence of theatres. These are soul-withering, soul-damning curses. They are the way to hell, leading down to the chambers of death. No language is sufficiently severe to set forth their terrible influence and their awful enormity. This city has not escaped their influence; though perhaps, at the present time, it is as free as any one city of its size in the United States. But the city of New York is the great hell of America in this respect, and holds a pre-eminence the blackened fiends of despair would never, never emulate; where, through the influence of theatres, thousands are ruined and prepared for everlasting burnings. Great Jehovah! How long shall Satan hold his usurped dominion in the hearts of the children of men! O cut short his power, and chain him within his own dark caverns! and free the victims of his madness and death, with the freedom which the gospel gives!"—E. N. W.

Dixon, the slanderer.—This fellow's name deserves to be written in capitals, only to draw public contempt and detestation upon it. It is to be lamented that it should ever be in the power of any one, so utterly destitute of moral principle and the commonest feelings of humanity, to cause so much mischief and unhappiness in the world.—Yet it is so! and this fellow, Dixon, whose capacity, in many respects, is said to be but a slight remove from that of a fool, has found means of producing an amount of suffering in the community where his position has been distributed, that the most sublimated benevolence of one individual could scarce counterbalance by an equal amount of good. In our detestation of the object of the above remarks, we had almost forgotten to say that he has been convicted on three indictments, on all of which he plead guilty, for libellous matter upon the Rev. Francis L. Hawks, and has been sentenced to the penitentiary on Blackwell's Island for six months.—Pity it was not as many years.

Woonsocket Patriot.

Restoration of a Club-foot.—On Friday, the 17th ult. Dr. Brown performed the operation for club-foot, on a lady 29 years of age. The foot was drawn downwards and inwards, so that for this long period she had walked in extreme pain, on the top, instead of the sole of the foot. The weight of the body has been borne on the os cuboides astragalus and metatarsal bones of the small toes—producing over them a thickening similar to a heel. The operation was performed by dividing the tendo-Achillis, which retracted nearly an inch. The tendon of the flexor longus digitorum pedis was divided in the sole of the foot—and the tibialis anticus, where it passes the os navicular. The operation was successful, the foot immediately brought nearly straight, and its position so changed that were the patient to stand, the pressure would come upon the sole of the foot. She is now doing well, and bids fair to have the perfect use of the foot which has been so distorted from birth.

NOTICE.

The Hampden County Bible Society auxiliary the A. and F. R. S. will meet at Agawam, Mass. on Wednesday the 28th inst. at 10 o'clock A. M. Baptist Churches, and Societies auxiliary to this, through the County, are earnestly requested to send delegates to the above meetings, with contributions.

Per order.

HIRAM A. GRAVES, Sec'y.

Springfield, June 6, 1839.

INDEPENDENCE.

The ensuing Anniversary of American Independence will be celebrated at New Worcester without distinction of Party by an Oration, Public Dinner, &c. Citizens of the adjoining villages are respectfully invited to join in the Festivities of the occasion—it is expected that five venerable Patriots of the revolution will be present on the occasion bearing arms and wearing the same equipments they wore in the days of 76 one of whose venerable Heads has stood the cold frosts of one hundred winters—these circumstances and the fact that it is to be a Union Celebration and not the celebration of a party must very much enhance the interest of the day.

By order of the Com. of Arrangements.

THOMAS HARRACH, Marshal.

New Worcester, June 12th 1839.

Married:

In Sterling, Ms., 4th inst. by Rev. Mr. Waters, Mr. Daniel Tolman of Sterling to Miss Almira Davis of North Oxford.

In Granville, Ohio, on the 23d inst., by the Rev. Dr. George, Rev. T. R. Cressy, Columbus to Josephine, eldest daughter of Rev. Dr. G.

In Hartford, Conn. on the 4th inst. by Rev. Mr. Burgess, Daniel Buck, Jr. of New York, to Mary Elizabeth, daughter of Wm. H. Inlay, Esq.

In Monson, Mass., Mr. Ralph Fuller to Miss Almira Stacy, both of Monson. Mr. Josiah B.

Newton to Miss Susan G. Smith, of Monson.

Mr. H. Coombs, of Middlefield, to Miss Lactitia B. Pease of Wilbraham, Mass.

At Williamstown, Conn. 27th ult., by Rev. E. Cook, Jr. Capt. Charles Harding, of Mansfield, to Miss Sarah Phillips of Williamstown.

In Newburyport, Capt. George Blood of Worcester, to Miss Mary Ann Kimball of N.

Died:

At Bristol, Conn. Capt. Eli Lewis, aged 66.

At West Suffield, Mr. Barlow Rose, aged 55.

At E. Windsor, Miss Hannah Smith aged 61 years.

At Brookline, N. Y., on the 25th ultimo, Mrs. Asenath Gerald, late of Suffield, Conn. aged 61 years.

At Bloomfield, Conn. June 1st, 1839, Mrs. Ruby Avery, aged 35 years, wife of Rev. David Avery. She has left a husband and two children, together with a numerous circle of relations, to mourn her loss.

In Rutland, June 2d, Dea. Jonas Reed, aged 80.

In Northborough, Mass. May 16th, Adaline A. and on the 22d, Angelina A. twin children of Mr. John Stone aged 4 years. And on the 26th, Lucy Ann, their only remaining child aged 15 months. May 27th, Maria Louisa, aged 3 years, and on the 31st, George Mandell, aged 11 months—only children of Mr. Abraham W. Seaver.

June 5th, Caroline G. Davis, daughter of Isaac Davis, Esq. aged 14 years.

June 8th, Joshua C. son of Mr. Joseph Fairbanks aged 3 years.

June 8th, Mary S. daughter of Mr. Joseph Hall aged 8 years. All of the above deaths were of cancer-rash, which disease, we are informed, is at present alarmingly prevalent in Northborough.

OBITUARY.

At West Boylston, on the 11th of May, Betsey Keys, tended her pilgrimage and began her life. She was one of the few women who have sufficient moral independence to form opinions for herself, nearly unbiased by surrounding influence. Her constant inquiry was, "What does the spirit of the Gospel require of me?" and having obtained light, she quietly and fearlessly lived as a life that which she perceived as a truth, enemy of slavery, an active, uncompromising enemy of slavery, prejudice against color, and all impurity. Being asked on her death-bed whether she regretted having done so much for Anti-Slavery and Moral Reform, with great fervor, she replied, "Oh no, I only regret that I have done so little. For either of those good causes, I would spend my last cent, and my last breath." To the charge that abolition prevented revivals, she always said, "It is, on the contrary, the opposition to truth, which renders the church lifeless; it is that spirit among professed Christians, which takes offence if a colored brother enters the same pew." Her enlarged sympathies for the human race, and her deep interest in great principles, never interfered with the faithful discharge of all common duties. She was an industrious and capable housewife, the comfort and chief earthly support of her aged father, an excellent neighbor, and a kind friend to the poor. "Bright be the place of her rest!"

FRENCH LAWN, at Rufus Sanger's.

NO. 7, GRANITE ROW.

1 CASE French Lawns, Rich Patterns

1 do Scotch " " 30 cts.

1 do Bishop " " 25 "

1 do French " mourning 50 "

1 do " " do 37 "

1 do Chally, Mouselin de Laine, Lama, Silk, Merino and Raw Silk Hdk'fs., and Shawls, prices from 25 cts. to \$2.00 each.

June 11th, 1839. 24th.

"American Slavery as it is."

TESTIMONY OF A THOUSAND WITNESSES.

BY THEODORE D. WELD.

224 Pages, Octavo: Price, 37 1-2 cents.

A few copies for sale at this office.

Worcester, June 5, 1839.

NEW CHEAP GOODS.

The Subscriber is this week receiving

39 PACKAGES more of FRESH

DESIRABLE GOODS—among which may be found

4-4 French Prints at 17 cts. per yard.

English " " 12 1-2 " " "

American " " 6 1-4 " " "

Furniture Patch " " 9 " " "

Printed Lawns " " 25 " " "

Mou. de Laines " " 30 " " "

Figured " " 33 " " "

Bed Ticking " " 11 " " "

Merino Cas'm'r. " 12 1-2 " " "

Ermelines " " 42 " " "

Broad Cloths " 150 " " "

Heavy Cas'm'r. " 62 1-2 " " "

" Satinets " 50 " " "

Bro. Shirtings " 6 1-4 " " "

Shirtings " 9 " " "

" Linen Table Covers at 37 1-2 cts. per yard.

Colored Linen Table Covers at 75 cts. per yd.

Ladies' Lille Thread Gloves at 12 1-2 cents per pair.

Together with a great variety of other GOODS equally cheap by

ORRIN RAWSON.

Worcester, May 29, 1839. 6w 22

Health Tracts:

By Dr. Wm. A. ALCOCK.

A SERIES of Tracts, bearing the above title, has just been commenced. They will treat, in popular style, on the most important subjects relating to Health—each number containing from 16 to 50 pages, and sold at a price corresponding with the quantity of matter.—They will be published about once a month, and each number by itself. It is the opinion of many persons well capable of judging of their merits, that the numbers published ought to go into every family in the United States.—They are the following:

No. 1.

DOSING AND DRUGGING, or Destroying by Inches: explaining the abuse of medicine, and the evils resulting from such abuse. Price 12 1-2 cents.—Liberal discount by the quantity.

It ought to be in every family.—[N. Y. Whig.]

The instruction it conveys is of the utmost importance to every family.—[Box Recorder.]

No. 2.

HOW TO PREVENT CONSUMPTION: This Tract shows how Consumption may be avoided, even in many cases where there is a strong predisposition towards it. Price 6 1-2 cts.—Liberal discount by the quantity.

It contains some excellent advice, which, if generally regarded, we doubt not, would prevent the frequency of this fatal disease. We hope this Tract will have a wide circulation.—[No. 3. entitled 'CITY AND COUNTRY,' in press.]

GEO. W. LIGHT, Publisher,

126 Fulton Street.

New York, May 15th, 1839. 21

BRAIDING STRAW JUST RECEIVED.

50 LBS. Good Braiding Straw at 25 cts. per lb. Straw Machines at 12 1-2 each. Good 11 Braid wanted for which the highest price will be paid by

RUFUS SANGER.

No. 7 Granite Row, Worcester. 22

Silks, Silks, Silks.

Bargains, Bargains, Bargains!

165 Pieces Figured and Plain SILKS, this week receiving, for sale cheaper than ever offered in this market, by

ORRIN RAWSON.

Worcester, May 3, 1839. 6w18

Mouselin De Laines, Printed Lawns, &c.

87 PIECES of Mouselin De Laines from

29 " Chally, 25 to 75 a yard.

65 " Printed Lawns, 20 " 1.00 "

33 " French Prints, 20 " 50 "

146 " English do 12 1/2 " 25 "

54 Edinboro'

POETRY.

From the Illinois Temperance Herald.
YOUTH'S TEMPERANCE HYMN.

[BY WM. B. TAPPAN.]

We've heard that round the wine cup's bower,
A thousand pleasures stray,
And that strong drinks have wondrous power
To drive dull care away;
But we have seen the flashing light
Which from the goblets came,
Lead, like the meteor, on to tears,
And wretchedness and shame.

We've heard that though 'tis well enough
For men the pledge to sign,
Yet youth need never be in haste
Their freedom to resign;
But we are sure ill habits formed
In youth destroy the man;
And we'll secure us from the snare
Thus woven, if we can.

Aye, let him boast of freedom, who
To appetite's slave,
And in that war for poverty
And ruin is so brave!
'Twill serve his comrades, who like him
Are fettered by the curse;
But coaxing, fooling, will not do
For Temperance boys like us!

The children in Chaldea's court
Who would not drink the wine,
Not only fair in flesh were seen,
But wisdom had, Divine,
Like them we choose the generous draught,
God's cool sweet springs supply;
And at last, those streams, of which
Who drink, shall never die!

For the Christian Reflector.

"For all his ways are judgment."

JUDGMENT AS USED IN THE SCRIPTURES.

[No. 6.]

I am asked by some, "Why should God appoint unto all the first-born of Israel, both man and beast, to be slain or offered a sacrifice to him?" And by others, "When he had done so, why substitute subsequent redemption instead of actual sacrifice?"

This information God has not given with such perspicuous fullness, perhaps, as to be plainly seen at this lapse of time by every reader; but, if such inquirers will please pursue the subject with me, I will cite at length, the more prominent passages from which the views I entertain have arisen, and throw in some observations; and, if such views do not arise or are not supported thereby, in their minds, I desire to learn the reason and, also, what views they do obtain, and the ground by which the same are supported.

The introducing cause and origin of the appointment of the first-born of Israel to die, &c.

Exo. 3: 11. "And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

42: 22. "Thou shalt say unto Pharaoh—Thus saith the Lord, Israel is my son, even my first-born; and I say unto thee, let my son go, that he may serve me; and, if thou refuse to let him go, behold, I will slay thy son, even thy first-born."

At length, (12: 29) "It came to pass that, at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, to the first-born of the captive that was in the dungeon, and all the first-born of cattle."

(13: 11 and onward) "And it shall be, when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the Lord all thy first-born &c. the males shall be the Lord's. And every first-ling of an ass thou shalt redeem with a lamb, and all the first-born of man among thy children shalt thou redeem. And it shall be, when thy son asketh thee, in time to come, saying, What is this? that thou shalt say unto him,

By strength of hand the Lord brought us out from Egypt—from the house of bondage; and it came to pass, when Pharaoh would hardly let us go, that the Lord slew [sacrificed] all the first-born of man in the land of Egypt, both the first-born of man and the first-born of beasts; therefore I sacrifice to the Lord [slay] every first-born being male, but all the first-born of my children I redeem." As if God had said, "Behold all souls are mine, and the cattle upon a thousand hills" are mine. And, as it has cost me all the first-born of Egypt, both of man and beast to redeem you from bondage, therefore in return you shall give me all your first-born both of man and beast; but I will turn it to this account, or to this end, the salvation of your souls, even salvation from sin and the idolatry of Egypt.—As he after said (20: 2): "I am the Lord thy God which brought thee out from the land of Egypt, out of the house of bondage."

Thou shalt have no other Gods before me" &c. I will set up the worship of the living God by you.

Therefore, lay not thy hand upon the "first-born of man amongst thy children," as I have done to Pharaoh, that I might soften his heart to let you go. But thou shalt redeem them, and I will make them priests unto me for a blessing to you. And every first-ling of unclean beasts ye shall also redeem with a lamb, which, together with every first-ling of clean beasts, ye shall sacrifice to the Lord; and they shall be meat for the priests, even for the redeemed first-born of thy children, unto whom it is now appointed to be "Ministers of the tabernacle and of the sanctuary, and which shall come near to minister unto the Lord," "to bear the Judgment;" or, in the words of the prophet Jeremiah, (7: 16): "To make intercession for the people."

Following the above cited Exo. 20: 2, are the ten commandments and an altar for burnt offerings and peace offerings, "The giving of the law and the service of God."

(25: 8 and onward.) The building of a sanctuary, and V. 17 and onward, the making a mercy-seat, with cherubim overshadowing it.

But let it be observed once for all, that it is admitted that, to bear the judgment, or blood

(as "his blood be upon us" &c.) or to bear the sin or iniquity, when standing connected with the "Judgment seat," is synonymous with bearing the guilt and punishment for sin. Yet, when used in relation to the priest's office, or in connection with the "mercy-seat," REASON shows that it should be taken in the sense of mediation and intercession.

(V. 21.) "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee: and there I will meet with thee and I will commune with thee from above the mercy-seat."

And the Psalmist (80: 1): "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the Cherubims, shine forth."

But says one, What has all this to do with Heb. 9: 27? I answer, "much every way."

And, Reader, turning to that chapter, permit me to ask, was not this epistle written to a church newly converted from the Jewish to the Christian religion?

And what way so powerful to free them from the former, and to ground and deep root them in the latter, as to show them that the Jewish religion, though the law was holy and its commandments holy, was but types and shadows of the Christian religion.

Now, then, looking the first eight chapters over, let your eye strike upon 9: 1, searching out each particular. Observe the service of the priests and of the high priest of the law to V. 11. Notice, onward, the contrast of the blood of the covenant of the law, so to speak, with the blood of the gospel covenant, the tabernacles of each testament, and the purifications of each and the superiority of the latter above the former, on to V. 25. "Nor yet that he (Christ) should offer himself often, as the high priest entereth into the holy place every year with blood of others;" (i. e. the blood of the sin-offerings of others as V. 12.) "for then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared to put away sin [offering] by the sacrifice of himself."

In V. 25th, above, is seen a dissimilarity in the number of the sin-offerings of the law with the Savior's offering which fulfilled and put away the law-offerings; still there is seen a certain relationship in which Christ stood to the high priest in his yearly offering; but, in the following V. 27 and onward, is added an allusion to a more particular agreement; 1st with every "first-born, as a whole, appointed to die, but who, being redeemed, were made priests; and 2. with all the Levites, as a body, who, being taken in the room of all the first-born of Israel, were once offered."

Therefore, "As [in Exo. 13: 12:] it is appointed unto [the first-born] men once to die [or be offered a sacrifice to God,] but after this [being redeemed from death, to bear] the judgment [or sins] i. e. sin-offerings before the mercy-seat; in short, the office of priest, to make intercession to God for the sins of the people, was appointed unto them."

And, as all the Levites being afterwards taken in their stead, were once, and only once, emblematically offered a sacrifice to God, a living sacrifice, or still living "that they might execute the service of the Lord;" So Christ was once [and only once literally] offered to bear the sins of, [or be a sin offering for] many." Wherefore, he is able to save them for evermore, that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7: 25).

"Ever liveth." As he saith, "I have power to lay down my life, and I have power to take it again" (John 10: 18).

As in the similitude (Heb. 7: 8.), "Of whom it is witnessed that he liveth," (9: 24.) "Now to appear in the presence of God for us."

"And unto them, that look for him, shall he appear the second time without [a] sin [offering] unto salvation."

This last clause, having reference to Judgment in its 2d office or office of rewards which, unto them who look not for him, "but obey unrighteousness, is indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first, but also to the Gentile."

And further, in respect to revoking the appointment.

This was not the first instance of a revocation by God of his own words, as the command to Abraham to slay his son (cited at length in an article of March 1st.) was overruled by a voice from heaven, "Lay not thine hand upon the lad."

And Jonah (3: 4): "Yet forty days, and Nineveh shall be destroyed." True, we conceive a condition on repentance to be anticipated in all such cases; but Jonah was hard to be reconciled to a revocation.

Even the wisdom of a Solomon commands (1 Kings 3: 24) "Bring me a sword, and divide the living child in two, and give half to the one and half to the other;" when the king would in no wise have done the deed.

2d. I am told by others, that the first-born of Israel were not appointed to die, but only to be sacrificed unto the Lord, set apart (Exo. 13: 2).

Would not such do well, casting an eye on V. 12, to read V. 13, "And every first-ling of an ass thou shalt redeem with a lamb, and all the first-born of man amongst thy children shalt thou redeem?" and then ascertain what was done with the first-born of clean beasts and the lambs with which the unclean were redeemed?

Then reason with themselves thus—If the first-born were sanctified only to a living, holy use or service, from what and to what were they redeemed? Not from a holy to an unholy service, certainly. Further, cast in the mind what would, must have been done to both the unclean of beasts, and to the first-born of man, had neither been redeemed?

3d. I meet with those, also, who say—"If the appointment to die was unto [the] men, i. e. some certain men, as proposed in an article of Feb. 15, and not unto [all] men or unto

man, they should think the Apostle more probably might have reference to those three men, Shadrach, Meshach and Abednego, who were doomed to, but preserved in, the fiery furnace.

But will it not be recollected that these men were not by GOD appointed to die? Neither stood they in any relation to the sin-offerings of the law, nor to the offering of Christ, not being in any way connected with either the judgment of intercession or of rewards.

4th. It is asked, also, What can be the object of such abstruse search and investigation? What gain or profit from the discovery, even if the views you offer of the Judgment of Heb. 9: 27 be correct?

Perhaps, what has been said, in recent articles, of the contrast between the Judgment-seat and the mercy-seat—the judgment of intercession and the judgment of condemnation, considering the hope from the one and the fear of the other, will suffice without further reply.

"Thy word is truth" (Jno. 17: 17.)
"Every one that is of the truth, HEARETH MY VOICE;" (18: 37.)

NATHAN.

MISCELLANY.

GREAT BRITAIN.

We have foreign news to the last of April. Invitations were sent to all the individual anti-slavery delegates who had attended in London in the year 1833, 1837 and 1838, to meet at Exeter Hall on the 7th of April, to take into consideration Mr. Joseph Sturge's proposition, viz.:

"The formation of a Society for promoting the abolition of slavery and the slave trade throughout the world, by moral, religious and other influence; no sanction being given to the employment of an armed force."

No papers have come into our hands containing the proceedings of this important meeting. We hope to learn that such an arrangement has been made, as will allow a still more comprehensive invitation to be given for next year.

The bill introduced into Parliament by the ministry for "the temporary government of Jamaica," was called up on the 22d of April.

Mr. Labouchere, in moving the second reading of this bill, proposed, that the discussion, as to the principle of the measure, should take place on the motion for its commitment.

Sir R. Peel said he would consent to the second reading, on the distinct understanding that he was thereby in no degree committed to the principle or details of the measure. He would even go further, after having heard counsel, and having had time for consideration, he would be willing to take the discussion at a future stage. He did not consider this at all a party question; (hear, hear,) if subsequent consideration induced him to acquiesce in the course proposed by government, he should feel not the slightest difficulty in doing so; and on the other hand, he trusted that her Majesty's ministers, if they saw that another and a better course might be adopted, would not feel themselves in the slightest degree bound by this measure. He must, however, say this, that the Parliament of this country ought to adhere to the Prisoners Bill, (hear, hear,) and that it was impossible to consent to the repeal of that bill; but, at the same time, considering the extreme embarrassment from suspending the constitution of Jamaica, where a popular form of Government had existed for 300 years, he thought it desirable to resort to every alternative that might spare the necessity of that extreme measure. (Hear, hear.) If the necessity were shown, he would support the Government; but he thought it advisable to give the Assembly of Jamaica an opportunity of re-considering their course, and proceeding, if they thought proper, to the execution of their duties. (Hear, hear.) Should the Assembly still refuse to listen to reason, he was perfectly ready to intrust the government with sufficient powers to meet any temporary emergency that might arise until parliament should have an opportunity of considering the question.

Mr. Labouchere said it was with considerable reluctance that he acquiesced in the present proposition, because the present measure had not been adopted until after the most mature and anxious consideration on the part of her Majesty's ministers, and he was therefore anxious that in fairness both to the Government and the colony of Jamaica, the House of Commons should, with the least possible delay, express its opinion on this matter.

After some conversation on the motion of Sir R. H. Inglis,

Mr. William Burge, agent of Jamaica, was called in and addressed the House at great length in opposition to the bill, which he described as one destroying the free constitution of Jamaica, without any just or reasonable grounds whatever. He denounced the Prisoners Bill as one interfering with the internal concerns of the colony, and naturally goading the assembly to that collision which had taken place; described Sir Lionel Smith as a mere tool of the government at home, and condemned the bill before the house, because its natural effect would be to degrade and lower the white population in the minds of the negroes, by showing that they were no longer to be trusted with the power of legislation.

Mr. Sergeant Merewether then came forward to the bar, but was ordered to withdraw; and on the motion of Mr. Brotherton, the further hearing of counsel was adjourned.

The next day, April 23, the hearing of counsel was resumed.

Mr. Sergeant Merewether was called in. He addressed the House at considerable length, contending that the bill was justified by no necessity, and that the House of Assembly had no other course than that of rejecting the Prisoners Bill of the Imperial Parliament, which measure was an interference with the right of internal legislation.—The learned gentleman having left the bar, the committee was fixed for Monday next, and the discussion on the principle of the bill will then be taken on the motion that the Speaker do leave the chair.

By another postponement, the debate was fixed for May 3. As this is a ministerial measure, and the ministry have recently gained a victory on the Irish question, carrying a vote of approval 318 to 296, we presume the Jamaica Bill will pass. The details of the bill we are not fully acquainted with, but believe they are similar to those of the Canada bill, under which Lord Durham was appointed governor.—*Emancipator.*

THE TRIAL BY JURY.
AN ACT.

To secure the trial by jury of any claim to a fugitive alleged to be held to serve or labor under the laws of any other State.

The people of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Instead of the hearing provided by the first article of title one and chapter nine of the third part of the Revised Statutes to be had before a court or officer, upon the return of any writ of habeas corpus issued to bring up the body of any alleged fugitive from service or labor to which he is held under the laws of any other state, the claim to the service of such alleged fugitive, his identity and the fact of his having escaped from another state of the United States into this state, shall be determined by a jury.

§ 2. If such writ be returnable to a court, to which a jury shall be returned and in attendance, then a jury to try the matters aforesaid shall be drawn in the same manner as for the trial of civil cases, from the jurors summoned and attending such court; and the said matters shall be tried and determined like any issue of fact in such court.

§ 3. If such writ shall be returnable to a court to which there shall not be any jury returned, or to a single officer, then such court or officer, shall nominate eighteen reputable citizens of the county, qualified to serve as jurors in courts of record; and shall issue a summons to the sheriff or any constable of the county, commanding him to cause the persons so nominated to appear before such court or officer, at a time and place to be specified in the summons; which time shall be fixed by such court or officer in reference to the readiness of the parties to enter upon the trial of the said matters.

§ 4. At the time and place so appointed, or at the time and place to which such hearing shall have been adjourned, twelve of the persons so summoned and appearing shall be balloted for and drawn in like manner as jurors in a court of record, and shall be sworn to hear, try and determine the matters for the trial of which such jury shall have been summoned. If by reason of any default in the appearance of any of the persons so nominated, or in consequence of any such persons being set aside after appearance, there shall not be twelve to form a jury, such court or officer shall nominate as many other citizens of the county qualified to serve as jurors, as may be necessary, who shall be summoned, and the deficient number shall be balloted for, drawn and sworn, as herein before provided.

§ 5. Any jury drawn and sworn as herein provided, shall hear the allegations and proofs of the parties, and shall determine the matters submitted to them, and for that purpose shall be kept together by some proper officer, who shall be sworn as is usual in like cases in courts of record. The verdict rendered by such jury, if it be in a court of record, shall be recorded in its minutes; and if it be rendered on a hearing before a single officer, shall be certified by him, and filed in the office of the clerk of the county, as a public record.

§ 6. If such jury cannot agree, after having been kept together a reasonable time, they shall be discharged, and another shall be summoned, impanelled and sworn as herein before provided, and new juries shall continue to be summoned until one shall agree. And the finding of any jury as aforesaid, shall be conclusive upon all the matters submitted to them, and shall not be vacated or set aside, except by the supreme court, which is hereby authorized to set the same aside, on proof of corruption in the jurors, and for no other cause.

§ 7. If the finding of the jury be in favor of the claimant upon all the matters submitted, the court or officer before whom such hearing shall have been had, shall grant to such claimant a certificate stating that it having been found by a jury that such fugitive, (who shall be particularly described in such certificate,) doth owe service or labor to the person claiming the same, under the laws of some other state in the Union, (naming such persons and the state under whose laws such claim is sustained,) and that such fugitive escaped from such state into this state, and thereby allowing such person or agent, (who shall also be named in such certificate,) to take such fugitive and convey him to the same state from which he fled; which certificate shall authorize the person receiving the same, to remove the fugitive therein named, without any unnecessary delay, through and out of this state, on the direct route to the state from which he fled.

§ 8. If the finding of the jury be against the claimant, on any of the matters submitted to them, the person so claimed as a fugitive shall be forthwith set at liberty, and shall never thereafter be molested upon the same claim; and any person who shall thereafter arrest, detain or proceed in any manner to retake such alleged fugitive upon the same claim, or shall by virtue of the same claim remove such alleged fugitive out of this state, under any process or proceeding whatever, shall be deemed guilty of kidnapping, and upon conviction shall be punished by imprisonment in the state prison not exceeding ten years.

§ 9. The district attorney of the county in which an alleged fugitive from service or labor from another state, shall be proceeded against by any person claiming such fugitive, shall, upon notice of such proceeding, render his advice and professional services to such fugitive, and shall attend in his behalf on the trial of such claim, and shall receive such compensation therefor as shall be certified to be just and reasonable by the court or officer before whom the proceedings

shall be conducted; to be paid as part of the contingent expenses of the county. And in case of the omission of such district attorney so to attend or to render his professional services, the court or officer before whom the proceedings shall be had, shall assign some counsellor of the supreme court, in good standing, to conduct the defence of such alleged fugitive, and render to him the usual services of a counsel; for which he shall receive a compensation to be certified and paid as herein before provided in respect to the district attorney.

§ 10. Every person so claimed as a fugitive shall be entitled to subpoenas, for his witnesses, from the court or officer before whom the habeas corpus may be returnable, without any fee or charge therefor; and every constable, sheriff or marshal to whom any such subpoena shall be delivered to be served, shall serve the same, and shall be allowed the same fees as for serving a capias in a court of common pleas, to be paid as part of the contingent expenses of the county, in the event of a jury summoned under this act determining in favor of the claimant; and every witness served with such subpoena shall be bound to attend and testify, in the same manner as in criminal cases, without being entitled to any fees whatever.

§ 11. The provisions of the fourteenth, fifteenth, seventeenth and eighteenth sections of the seventh article and first title of chapter five and part second of the Revised Statutes, relating to the enforcing of subpoenas for witnesses, the compelling them to testify, the penalty upon persons summoned as jurors for non-attendance, the fees of the sheriff or constable for summoning a jury, and the fees of jurors, shall be deemed applicable to the proceedings under this act; except that the penalty upon persons summoned as jurors, for not attending, shall be sued for and collected by the district attorney of the county for its use; and the fees of the sheriff or constable for summoning the jury, and of the jurors and of the officer, hearing and trying any such claim, shall be paid by the claimant in all cases.

§ 12. No person shall be entitled to a writ of habeas corpus to arrest a fugitive from labor or service, until he shall have delivered to the court or officer to whom application for such writ shall be made, a bond to the people of this state in the penal sum of one thousand dollars, with two sufficient sureties, inhabitants and freeholders of this state, to be approved by such court or officer, conditioned to pay all costs and expenses that may accrue in the prosecution of the said writ, legally chargeable to such claimant, and also to pay weekly the sum of two dollars to the person having such alleged fugitive in his custody, for the support of such alleged fugitive, so long as he shall remain in custody under such a writ of habeas corpus or be detained by the proceedings thereon; and also that if any jury impanelled under this act shall render a verdict against such claim, then, that such claimant shall pay all the costs and expenses of the proceedings, including those to which such alleged fugitive shall have been subjected, and in addition thereto, shall pay to such alleged fugitive the sum of one hundred dollars and all damages which he may sustain. The said bond shall be filed in the office of the clerk of the county, and may be prosecuted by any person claiming any benefit from its provisions, in the name of the people of this state; but the people shall not be liable for any costs in such suit.

§ 13. The fifteenth, sixteenth, and seventeenth sections of the first title of chapter nine and part third of the Revised Statutes are hereby repealed; but this repeal shall not affect any process, suit or proceeding already instituted, or any penalty already incurred. And the ninth section of the said title shall be deemed applicable to the hearing provided by this act.

§ 14. Every person who shall remove from this state, or attempt so to remove any fugitive from service or labor, or any person alleged to be such fugitive, under any pretended certificate granted by any judge or officer, or under any other pretence, unless duly authorized so to do according to the provisions of this act, shall forfeit five hundred dollars to the party aggrieved, and shall be deemed guilty of kidnapping, and upon conviction shall be punished by imprisonment in a state prison, not exceeding ten years.

From the Mass. Abolitionist.

AN INCIDENT.

On a cold winter's day, as I was passing over a bridge that leads from the city to one of the adjacent towns, I stopped a moment to observe the motion of the ice, which was moving in large masses, rapidly down the stream. I was delighted with the prospect before me, but as I turned to go, my attention was attracted by the cry of distress, which seemed to proceed from some one on the river. I looked anxiously and saw a small boat, hemmed in between the cakes of ice, and passing with fearful rapidity, down the current. A person in the boat, was standing up, and calling aloud for assistance. A crowd soon collected around me, attracted by the cries of the stranger, who was evidently in the most imminent danger. The spectators of the scene expressed the deepest sympathy for the sufferer, but not one of them made the smallest effort to relieve him.

"It is a pity," said one, "that the man should be lost!"

"Yes," said another, "it is too bad, but I do not see that any thing can be done to save him."

"Do you think he will fetch up one of the islands in the harbor?" asked a third.

"Somebody ought to save him," said a cautious old gentleman, "but really this is a very delicate affair, and we must not do anything rashly."

"I wonder if the man has a family!—what a loss it will be to them if he gets drowned!" said a miserly looking man.—"I really can't help pitying them!"

"I hope he will land somewhere in safety," said a person, whom I recognized as a candidate for the Legislature,—"I wonder which way the wind blows?"

"What time does the tide turn?" asked a young man, who was looking at a gold watch which he held in his hand.

"We must be careful," said a person with a statesmanlike air, "in endeavoring to save the man not to hasten his destruction. If in trying to save him, we would hasten his death, we shall be held accountable, according to the Constitution and the laws of the land."

"I was just going to observe," said a young gentleman, with green glasses, "that many serious mistakes are made through ignorance of the law!"

Some contended that even if the man were brought to land, he had been so long in the water, it would be impossible to restore him! Others insisted, strongly, that he should be lost, and consequently, all efforts to save him be useless!

"Why don't some one go to save him?" said half a dozen voices at once. A middle aged respectable looking person, who was crossing the bridge at this time, stopped his carriage and alighted to inquire into the occasion of the crowd. On being told that a man was in great danger of being drowned, he remarked "that it was a very serious affair—that the man ought to be rescued, but there were difficulties in the way, which could not easily be overcome." He also observed, "that we were, probably liable to be indicted at common law, for presuming to discuss the subject! On hearing this, several prudent persons took to their heels, and were soon out of sight.—At this juncture we were interrupted by a couple of sailors, who rushed quickly past us, and sprang aboard of a sloop, which was lying near, and began to lower the boat from her stern.—"Come here," cried the sailors, "what are you all standing there for! Take hold, and help us get the boat into the water!" Several sprang on board, now that some were found to take the lead, and assisted in lowering the boat. As soon as the boat touched the water, the two sailors were in the boat, and taking the oars, they rowed with all their might towards the sufferer who had floated to a considerable distance from the bridge. At length, after great exertion, they succeeded in reaching the ice, and the man, half dead with cold and fright, was taken into the boat. The sailors then pulled for the nearest landing-place, which they reached in safety, although nearly exhausted.—By kind care and attention, the suffering man was restored to his usual health, and he still lives to bless the generous sailors, who were more anxious to perform a good deed, than to find excuses for not doing it, and to whose timely exertions he owed his life.

I have often thought of this interesting circumstance, in my daily intercourse with the world. I frequently hear a great deal of sympathy expressed for the suffering and the wretched, but where sympathy and pity do not more to action, I conclude they are not very powerful.

It costs no sacrifice to talk pity, and to express by words, great sympathy for the suffering, nor are they of any avail.—Those benevolent principles and feelings, which lead us to act for the good of our fellow creatures, are genuine, and those only. A single good act is of more value than an ocean of tears, added to all the lamentations of the universe!—A person may make loud professions of love for the slaves,—he may weep and pray over them, but if he is not willing to "man the boat," and fly to the rescue, he had better shut his mouth, and dry up his tears, and no longer insult humanity, by making pretensions to piety!

Boston, May 1839. P. H. S.

From the New York Evangelist.

REVOLTING.—Lord's Day, the 24th ultimo, was spent by the people of New Orleans in racing at the Louisiana race-course, near that city. The prize was a plate worth a thousand dollars, and the jockeys whose horses ran were James S. Garrison, of Virginia, and D. F. Keneur, and A. D. Bingham, of whose places we know nothing. But did not the virtuous press of New Orleans condemn this revolting desecration of the Holy Sabbath? Not at all. "The fine sports offered on Sunday, together with as lovely a day as ever shone, drew an immense assemblage to the Louisiana course." (Vide Picayune.) But surely our political and commercial press in other cities, and especially that part of it conducted by religious men, condemn this act of daring sin. Not a word of it. We see the reports of the New Orleans Jockey Club Races," fully copied into them, without a single indication of disapproval.

But how did the "immense assemblage" at the race course occupy themselves on that holy Sabbath Day—the 24th March, 1839—announced as being "as lovely a day as ever shone!" Did its glories remind them of their obligations to the Father of mercies, and awe them in reverence of His authority who commanded them to "remember the Sabbath Day to keep it holy?" The papers of that city (at supra) say of the crowds: "The anticipations of those who expected [because it was the Lord's Day we presume] something little extra, were fully realized; for two more exciting or better contested races have seldom seen. The betting was nearly even," &c.—"there being no small amount of money staked."

Where was all this? Among barbarians or Papists? We dare not trust ourselves in a comment on this sickening scene. If "righteousness exalteth a nation," we have reason to pray to God to have mercy, and spare our beloved but criminal land.

FILES OF NEWSPAPERS.—There are few who deem it worth while to keep a file of their newspapers. Those who subscribe for them most liberally rarely preserve them. That is wrong if a newspaper is worth preserving. A complete file of newspapers is far more valuable at the end of a year, than the money it costs. Newspapers are transcripts of the history of the times; not always entirely faithful or accurate in all respects, yet even in their fictitious coloring and party attributes they furnish matter of interest for future speculation and reference. As years pass away, these files will continually enhance in value. What would the oldest inhabitants of our city now give for a file of newspapers published 60 or 70 years ago? What more interesting legacy can those now living bequeath to their children, and grand children, than a file of newspapers at the present time? Admit that much contained in newspapers is trash; still that trash is part of human life.—Deduct from existence its trifles and frivolity—how little is left. Every family ought to keep a file of their newspapers. As children grow up they will become interested in examining them; and the fund of general information thus acquired, will be by no means inconsiderable. The pains necessary to preserve them, if attended to weekly, would be trifling.—Troy Mail.

ACCIDENTAL POISONING.—A Mrs. Graves, in New-York, died on Friday last, in consequence of taking *Oratic acid*, by mistake for purgative salts. She was in ill health and had been in the habit of taking salts; and had purchased the acid for the purpose of cleaning brass; mistaking one for the other was the cause of the fatal catastrophe.